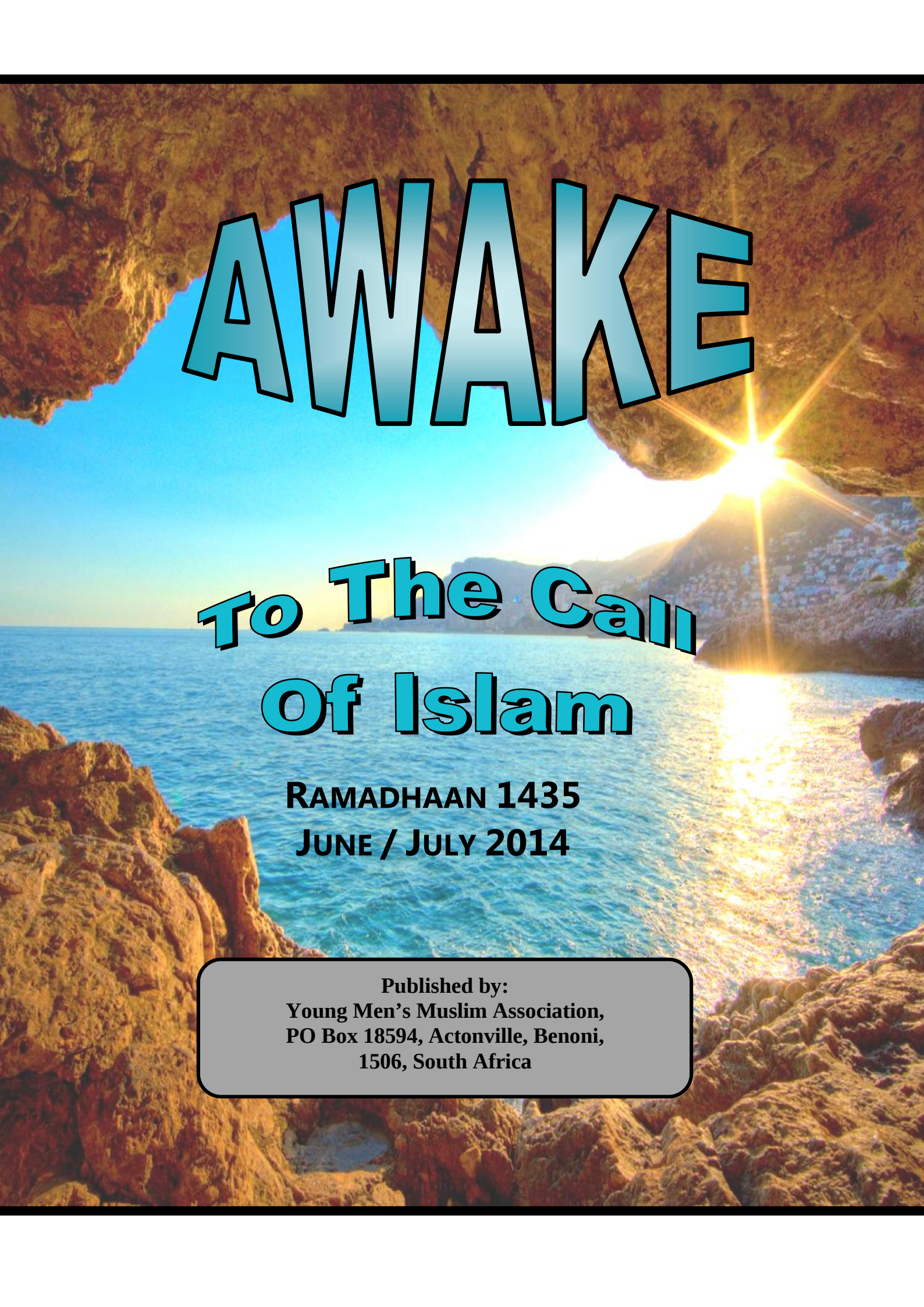




AWAKE

To The Call Of Islam

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QUEEN ZUBAIDAH AND THE ATHAAN

Queen Zubaidah was famous for the construction of the canal known as *Nahr-e-Zubaidah*. She was the wife of the Abbaasi Khalifah Haroon Rashid. At her own cost she had constructed a canal for water to flow from Baghdad to Makkah. Over the centuries millions of people benefited from the water of this canal.

After her demise, she appeared in someone's dream and said that she was ushered into the Divine Presence and her Book of Deeds was scrutinized, page by page. As the Angel was turning the pages, he was commenting on her various deeds. Zubaidah had great hopes on the reward she would be receiving for having constructed the famous canal. However, to her consternation, when the Angel reached the page on which was recorded the feat of the canal, he simply flipped it over and did not even mention it, indicating thereby its insignificance.

Queen Zubaidah's hopes in salvation receded and she was overcome with fear. If even such a great deed of virtue was passed over as insignificant, then she had no other deeds to offer for her salvation. Whilst she waited in trepidation and fear for the verdict, the Angel suddenly became attentive and carefully read one of her deeds.

The deed was enacted on a very hot day when Zubaidah was strolling with a maid in the palace gardens. She felt extremely thirsty and instructed the maid to bring water. As Zubaidah put the glass of cold water to her lips, she heard the Zuhr Athaan being proclaimed. Without taking even a sip, she removed the glass from her lips, listened attentively and quietly responded to the Muath-thin's Call. After the completion of the Athaan and recitation of the Masnoon Dua, she drank the water.

This act of respect for the Athaan – for Allah's Name – was so weighty and so valued by Allah Ta'ala, that she was forgiven on its basis and Jannat was assured for her.

THE SINNER AND THE ATHAAN

While a jaahil (ignorant) woman was dying she was uttering some words. Her ignorant relatives did not understand what she was saying. They called a Molvi and asked him to listen to her 'muttering'. The Molvi listened carefully and heard her saying in Arabic: "*These two men are saying: 'Enter into Jannat.'*"

The Molvi Sahib informed her relatives that she had been given the glad tidings of Jannat. He was curious to know what her good deeds were to entitle her to this good fortune. They said that leave alone good deeds, she was in fact extremely irreligious. The Molvi Sahib urged them to ponder. Finally they said that the only good deed she had was to become very attentive whenever the Athaan was being proclaimed. She would not speak nor allow others in her presence to speak for the duration of the Athaan. She would listen attentively.

This respect which she showed for Allah's Name had effaced all her evil deeds.

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These two episodes adequately illustrate the extreme importance of silently listening and responding to the Athaan. It is a Masnoon ibaadat which many people, including the Ulama, treat with woeful neglect. Indulging in conversation while the Athaan is being recited is an endemic malady. Some Fuqaha have said that speaking whilst the Athaan is being recited can lead to an evil Maut. It is imperative to exercise care when the Athaan is being proclaimed. It is not permissible to engage in conversation. Even if engaged in Tilaawat of the Qur’aan, end the recitation and pay attention to the Athaan.

THE VALUE OF TEARS

On one of his journeys, Hadhrat Isaa (alayhis salaam) passed by a stone which was shedding tears in profusion. Stones and all objects which are to us inanimate and lifeless, do have life and they engage in Thikrullah. Numerous Qur’aanic verses and Ahaadith confirm these facts. In one Aayat, the Qur’aan Majeed says: *“The seven heavens, the earth and whatever is in between these two recite the tasbeeh of Allah. Everything recites His praise, but you do not understand their tasbeeh.”* Sometimes Allah Ta’ala removes the veils and displays things which are normally concealed from us.

When Nabi Isaa (alayhis salaam) enquired the reason for so much crying, the stone said that from the time it was informed that the fuel of Jahannum consists of people and stones, it was overwhelmed with fear. The stone was therefore crying fearing that Jahannum would be its ultimate abode. Nabi Isaa (alayhis salaam) supplicated to Allah Ta’ala to have mercy on this stone. Allah Ta’ala informed Nabi Isaa (alayhis salaam) that the stone would be sent to Jannat. He conveyed the glad tidings to the stone and continued on his journey.

After some months on his return, he passed by the same place and was surprised to find the same stone still shedding tears in profusion. When he enquired of the reason for crying, the stone said: *“O Roohullah! It were the tears which had secured Jannat for me. How can I now cease from shedding tears?”*

NO VIRTUE IS INSIGNIFICANT

Hadhrat Haddaad (rahmatullah alayh) was among the great Auliya of former times. By profession he was a blacksmith. Prior to his reformation and attaining *Wilaayat* (the special relationship of friendship with Allah Ta’ala termed sainthood), he fell in love with a woman who rebuffed him. But he was madly in love with her. He sought the assistance of a *saahir* (sorcerer) who assured Hadhrat Haddaad that he would prepare such magic which would change the woman’s attitude. She too would fall in love with him. But the condition for the efficacy of the *sihr* (magic) was that for 40 days Haddaad had to incumbently abstain from doing even the slightest good deed. He had to remain in the state of impurity and filth. The slightest act of virtue would neutralize the *sihr*, rendering it useless. Haddaad agreed.

He faithfully adhered to the evil prescription. But after the 40 days had lapsed, the woman still rebuffed him. Haddaad went to complain to the sorcerer. He asked Haddaad if he had done any good deed. He replied with emphasis in the negative. He did not

practise a single deed of virtue. But the saahir told him to reflect. After some reflection, Hadhrat Haddaad said that the only act which he can recall was that once he had removed a stone from the middle of the pathway because it was an obstacle for people. The saahir said that it was that act of virtue which had rendered his sihr inefficient. He had violated the condition.

This was the turning point in Hadhrat Haddaad's life. He reflected on his own evil, stupidity and the immense value of even such a seemingly trivial deed as removing an impediment from the pathway. He resolved to turn to Allah Ta'ala in repentance. Henceforth he devoted his entire life to his moral reformation and Thikrullah. In Islam, Hadhrat Haddaad (rahmatullah alayh) attained an extremely lofty state of *Wilaayat*. He became a Wali who demonstrated many acts of *Karaamat* (Miracles).

Never regard any *amal-e-saalih* (virtuous deed) insignificant no matter how small or trivial it may appear. It may just be the deed required for salvation in the Aakhirah.

BEWARE OF MOCKING THE SUNNAH!

Every practice of Rasulullah (sallallahu alayhi wasallam), irrespective of its apparent superficiality, is a Sunnat worthy of emulation, and on which even a person's Najaat (Salvation) in the Aakhirah could be achieved. A person who suffers the misfortune of being deprived from Sunnat practices, should be remorseful and supplicate for taufeeq to observe the blessed Sunnat acts of Rasulullah (sallallahu alayhi wasallam). But never should one mock any Sunnat practice. The consequences for mockery of any Deeni tenet or act regardless of how insignificant it may appear, can be catastrophic, both spiritually and physically, in this world and in the Aakhirah.

Abu Salmah, a resident of Basrah (in Iraq) was a notoriously insolent person who derived pleasure mocking Sunnat practices. Regarding this most unfortunate, miserable man, Allaamah Qutbuddin Yooqeeni (rahmatullah alayh) narrating from Allaamah Ibn Khalqaan (rahmatullah alayh) said that Abu Salmah was extremely insolent. One day when the virtues of the Miswaak were being explained, Abu Salmah who was also present, derisively commented with extreme insolence and mockery: "I shall use the Miswaak on my anus." He promptly inserted a Miswaak inside his pants and for a few moments held it on his anus.

Subsequent to the perpetration of this extremely disrespectful vile act, Abu Salmah was overtaken with extreme pain in his stomach and anus. He suffered for nine months. His stomach became bloated resembling a pregnant woman. In the ninth month he gave 'birth' to a creature. A rat-like creature emerged from his anus. This creature had four legs and its mouth had the appearance of a fish. Four teeth protruded out of its mouth. Its tail was one cubit (about 9 inches/15 cm). The posterior of its body was like a rabbit.

On its emergence, this frightful creature let out a terrible piercing scream. Abu Salmah died three days after giving birth to this animal which was his punishment in this world for having insolently mocked the Sunnah of Rasulullah (sallallahu alayhi wasallam). Whilst perishing, he cried that the creature is killing him. Numerous people in the vicinity saw this frightful animal. Some saw it whilst it was alive while others saw it after its death. *"May Allah protect us from such vile insolence and evil mocking of the Sunnah."*

May Allah grant us a Maut on His Beloved Path (the Sunnah), and may He resurrect us (on the Day of Qiyaamah) with the pious Souls."

(*Al-Bidaayah Wan Nihaayah of Ibn Katheer*) This awful episode happened in the year 668 Hijri.

Zindeeqs and modernists whose Imaan has been corrupted and deranged with the pollution of westrnism and liberalism should take lesson and fear. The *Athaab* of Allah which will overwhelm them assumes a variety of forms, both exoteric and esoteric. The Divine Punishment consisting of Allah's Wrath and Curse, disfigures both the body and the soul. His Chastisement is commensurate to the crime.

NOT PAYING ZAKAAT! BEWARE OF THE ATHAAB!

The following episode was narrated by Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alay), and it happened in Thanabovan where Hadhrat was resident.

A Mullaji had hoarded a sum of money which he kept in an earthenware vessel underground. He would almost daily open up the jar and count the money. His extreme love for the money prevented him from paying the compulsory Zakaat. Some youngsters who were his students had observed the daily practice of the Mullaji. One day during the absence of the Mullaji, they stole the money. With some of the money they prepared a lavish meal, and also invited Mullaji. Whilst eating, the Mullaji enquired about the occasion for having prepared such a sumptuous feast. The youngsters said: "Hadhrat this is as a result of your blessings."

However, the Mullaji asked several times for the reason of the feast. But the youngsters each time responded with the same comment. When one boy sarcastically laughed, the Mullaji became apprehensive. It occurred to him that there was something sinister about the feast. He became so much disturbed that he discontinued eating and hastened to his room.

When he opened the jar, he was so terribly shocked to discover that his money was missing that he suffered a heart attack and died on the spot. The youngsters who had played the prank were remorseful. They informed the people of what had transpired. A pious Aalim, Maulana Sa'duddeen of the town told the people that the money which was the cause for the death of the Mullaji was accursed and that they should bury it with him. Thus the remainder of the money was put in a bag and buried together with the Mullaji.

A robber being apprized of this episode thought the Aalim was a moron hence he advised that such a considerable sum of money be wasted. During the night time, the robber opened the grave to steal the money. When he opened the grave, to his surprise he saw all the silver coins neatly spread out on the kafan of Mullaji. The coins were all sparkling very brightly. As the robber touched a coin, he let out a terrible scream. The extreme heat of the coin was unbearable.

In fear the robber fled. The sizzling pain would not disappear. Nothing could cool his burning finger. He had to keep his finger immersed in a container of cold water permanently. This would give him some relief. Whenever he removed his hand to change the water, the sizzling pain would compel him to scream. The mayyit (Mullaji) was being tormented with the silver he had hoarded and whose Zakaat he had not paid. The Qur'aan

warns those who do not pay Zakaat that their faces and bodies will be branded with the heated coins which they used to hoard on earth.

AN INSOLENT SHIAH IS PUNISHED

NEVER BEFRIEND A SHIAH!

In Azeemabad (in India) a Sunni and a Shiah were bosom friends. When the Sunni prepared to set off on a journey for Hajj, he went to greet his Shiah friend. The Shiah said: 'I have a request, but lack the courage to say it.' On the insistence of the Sunni, the Shiah friend said: "When you visit the Grave of Rasulullah (sallallahu alayhi wasallam), then on my behalf deliver the message: 'O Rasulullah! I yearn to visit you, but your two enemies buried alongside you, prevents me.'" This was a reference to Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) for whom Shiahs cherish extreme abhorrence.

The Sunni was hesitant, but the Shiah friend said: "My message does not affect you. It is a message from me." The Sunni finally agreed to deliver his friend's message. He made ziyaarat of Rasulullah's Holy Grave but forgot about the message of his Shiah friend. One day before departing from Madinah, he remembered. Mustering up immense courage and with extreme apprehension he went to the Holy Grave and delivered the message of his Shiah friend. After stating the message, so much fear overwhelmed him that he fell down unconscious.

In this state, he saw Rasulullah (sallallahu alayhi wasallam) standing. Hadhrat Abu Bakr Siddique (radhiyallahu anhu) with a Qur'aan in his hand, was standing on Rasulullah's right side. Hadhrat Umar (radhiyallahu anhu) with a drawn sword in his hand was standing on the left. At a distance was standing the insolent Shiah friend.

Rasulullah (sallallahu alayhi wasallam) beckoning to the Sunni said: "Did this person send the message with you?" The Sunni said: 'Yes, O Rasulullah!'. Nabi-e-Kareem (sallallahu alayhi wasallam) made a sign to Hadhrat Umar (radhiyallahu anhu) who stepped forward and with his sword severed the head of the Shiah. His head rolled and landed in a sewerage gutter. The Sunni woke up in a state of a shock.

When he returned to India, he went to meet his Shiah friend. The Shiah's wife, shedding tears in profusion explained that one day when her husband went to the toilet an enemy suddenly approached and severed his head which he dropped in the nearby sewer. When the Sunni reflected, he realized that the night he saw in his vision the killing of the Shiah was the same day mentioned by the Shiah's wife.

ROOHAANI (SPIRITUAL) AND NAFSAANI (EMOTIONAL) HAALAAT (STATES)

(By Hadhrat Maulana Ashraf Ali Thaavi)

The Saalikeen (Mureeds pursuing the path of moral reformation and spiritual progress) experience two kinds of conditions: Roohaani and Nafsaani. The Roohaani conditions are such attributes which remain with the soul even after death and separation from the physical body, e.g. tawakkul, sabr, shukr, ikhlaas, sidq, etc. These attributes do not

weaken in consequence of the weakness of the physical body. They remain inherent with the soul after separation from the body.

The Nafsaani attributes such as emotion, anger, vengeance, etc., are eliminated after the separation of the soul from the body, and they become weak with the weakening of the physical body.

Generally, the Nafsaani Haalaat occur to people of little intelligence. These conditions occur with rarity in people of perfect intelligence. The reason for this is that these haalaat require mental tranquillity (i.e. mental inactivity). An intelligent person's mind is generally not in the state of tranquillity. Precisely for this reason did the noblest personalities of the Ummah, viz., the Sahaabah, not experience such haalaat. They were men of the highest level of intellectual perfection.

Furthermore, the Nafsaani Haalaat develops generally during the age of youth. They occur rarely during old age. However, even in the Nafsaani Haalaat there are some such spiritually subtle conditions which occur to even men of perfect intelligence, e.g. crying in profusion which even the Sahaabah experienced abundantly.

Hadhrat Maulana Gangohi (rahmatullah alayh) had a mureed who was maghloobul haal (a person who is overwhelmed by emotional states which are beyond his volitional control). This mureed would laugh very loudly. When some people questioned about his loud laughter (loud laughter is prohibited in the hadith), Hadhrat Gangohi said: "He is maghloobul haal." Such states do occur to the Saalikeen. Then, they asked Hadhrat Gangohi: "Did you also experience such states at any time?" Hadhrat Gangohi responded: "Was I some moron to experience such a state?"

This response of Hadhrat Gangohi confirms that generally Nafsaani Haalaat occur to persons of little intelligence, and do not as a rule occur to people of intelligence and wisdom. Regarding these Nafsaani conditions Hadhrat Junaid Baghdaadi (rahmatullah alayh) said:

"These are such imaginations by means of which the infants of Tareeqat (Tasawwuf) are nurtured." These emotional states aid the weaklings. However, the Auliya had no care whatsoever for such conditions.

NO GUIDANCE WITHOUT INTENTION

As long as a person has no intention of reforming himself, the teaching and training of a murshid (guide) will be of no benefit nor will anyone's dua normally be of benefit. Who can be a greater guide and teacher than Rasulullah (sallallahu alayhi wasallam), and whose dua can be more acceptable than Rasulullah's dua? His uncle, Abu Talib had profound love for him. Rasulullah (sallallahu alayhi wasallam) constantly made endeavours in the hope that Abu Talib would accept Imaan. However, since Abu Talib himself had no intention of reforming, all endeavours were of no avail.

HADHRAT NANOTWI'S KARAAMAT

In a public debate with Shiahs, Hadhrat Maulana Qaasim Nanotwi (rahmatullah alayh), had inflicted a crushing defeat on the Shiah clergy who had engaged him in the debate.

The majority of Shiah of the village repented and entered the fold of the Ahlus Sunnah Wal Jama'ah. This was indeed a severe and a humiliating blow for the Shiah clergy.

The Shiah clergy plotted a scheme to bring disgrace to Hadhrat Nanotwi. The scheme was to fake a janaazah. A young man would be lying in the janaazah. They would ask Maulana Nanotwi to perform the janaazah Salaat. It was arranged that when Hadhrat Nanotwi proclaims the second Takbeer, the lad should jump out of the janaazah and mock Hadhrat Nanotwi.

The janaazah was brought and the clergy requested Hadhrat Nanotwi to lead the Salaat, but he refused. He explained that the principles of the Salaat of Shiah and Sunnis differ, hence in terms of their own principles it is not permissible for a Sunni to lead the janaazah Salaat. But, they insisted saying that the Buzrug of one community is a Buzrug of all communities. In view of their appeals and persistence, Maulana Nanotwi agreed.

Hadhrat Nanotwi reached the janaazah. On reaching the janaazah, his face clouded with anger. A huge crowd had assembled. His eyes became bloodshot. When he was told to lead the Salaat, he complied. When upon the second Takbeer there was no movement from the janaazah, one of the plotters made a sound as if to alert the boy in the janaazah. But there was no response.

On completion of the four takbeers of the janaazah Salaat, Hadhrat Nanotwi (rahmatullah alayh) exclaimed with anger: *"He will now rise only on the morning of Qiyaamah."* When they opened the janaazah, to their grief and consternation they found the boy dead. Shiahs began to lament and wail. Numerous Shiahs having witnessed this *karaamat*, embraced Islam. The clergy was thoroughly humiliated by this miraculous episode.

BARKAT IN TIME

Hadhrat Maulana Ismaeel Shaheed (rahmatullah alayh) said: "Allah Ta'ala bestows barkat (blessing) in the time of His pious servants. They are able to accomplish within a few hours work which cannot be completed in a number of days. Hadhrat Maulana Qaasim Nanotwi (rahmatullah alayh) explained that even time has length and breadth. Its length consists of seconds, minutes and hours. The breadth of time is an incomprehensible concept to us grounded in materialism. However, the feats accomplished by the Auliya is the evidence for this reality, e.g. making a khatm of a Qur'aan between Asr and Maghrib.

HIFZ IN 3 DAYS

Hadhrat Abul Munthir Hishaam Bin Muhammad As-Saib (rahmatullah alayh) – died 204 hijri – said: "My uncle always scolded me for not making hifz of the Qur'aan Majeed. One day, feeling very much ashamed of myself, I sat in the house and took an oath by Allah that I would not emerge from the house as long as I have not completed making hifz of the Qur'aan Majeed. By the fadhl of Allah Ta'ala, I completed making hifz in three days."

QUR'AAN –THE CONDITION FOR ADMISSION

When Imaam Muhammad Shaibaani (rahmatullah alayh) desired to be admitted to the Madrasah of Imaam Abu Hanifah (rahmatullah alay), he (Imaam Abu Hanifah) instructed him to first make Hifz of the Qur'aan. This was Imaam Abu Hanifah's condition for admission. Imaam Muhammad who is the second highest ranking Mujtahid of the Hanafi Math-hab after Imaam Abu Hanifah, went away and commenced making hifz. He completed his hifz in seven days. On the eighth day, he was admitted to the Madrasah.

The condition stipulated by Imaam Abu Hanifah (rahmatullah alayh) for pursuing higher knowledge of the Deen was Hifzul Qur'aan. Every branch of Islamic knowledge rises from the Fountain of Ilm, viz., the Qur'aan Majeed. But today in this era of villainy, we find the ilk of the NNB Jamiat of Fordsburg stipulating the kufr matric certificate as a precondition for admission to their 'madrasah' ostensibly imparting higher knowledge of the Deen.

The Knowledge of the Deen acquired by the illustrious Fuqaha of the early ages was in the shadow and spirit of the Qur'aan Majeed. The 'knowledge' which the NNB Jamiat's mock 'madarash' imparts is in the shadow of kufr secular education. What type of *juhala* products will this 'madrasah' inspired by kufr produce?

LUQMAAN'S STATUS

Once someone asked Hadhrat Luqmaan (alayhis salaam) to explain how he had acquired such a lofty status in piety, knowledge and wisdom. He responded:

- Lower your gaze
- Control your tongue
- Eat only halaal food
- Abstain from sexual misdemeanours
- Speak the truth
- Fulfil your promises
- Honour the guest
- Protect your neighbour
- Abstain from futility.

FIVE IN FIVE

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said that he had discovered five things in five things:

1. The Barkat of Rizq in Chaasht (Dhuha) Salaat.
2. Light for the Qabr in Tahajjud Salaat.
3. Answers for the questions of Munkar and Nakeer in the Qur'aan.
4. Crossing the Siraat (in Qiyaamah) with ease in Saum and Sadqah.
5. The Shade of the Arsh in solitude.

SERVICE

Rasulullah (sallallahu alayhi wasallam) said: "He who sets out to strive for a service of a brother (Muslim), for him this act (of service) is better than twenty years of I'tikaaf. Whoever spends one day in I'tikaaf searching for the Pleasure of Allah, Allah will create a barrier of three ditches between him and the Fire. The distance of the ditches will be greater than the distance between the heaven and the earth."

MOULOOD

"It has entered into my heart that as long as the door of mouloud has not been totally closed, the people of vain desire will not desist. If even the slightest permissibility is granted, the matter will traverse beyond bounds." (Mujaddid Alf-e-Thaani)

TEN SURAHS

Ten Surahs specifically prevent against ten calamities:

1. Surah Faatihah prevents from the Wrath of Allah.
2. Surah Yaaseen will save one from thirst on the Day of Qiyaamah.
3. Surah Dukhaan will save one from the torments of the Day of Qiyaamah.
4. Surah Waaqiah saves one from poverty and starvation.
5. Surah Mulk saves one from the punishment of the Qabr.
6. Surah Kauthar prevents the arguments of those who dispute.
7. Surah Kaafiroon protects one from kufr at the time of Maut.
8. Surah Ikhlaas prevents one from nifaaq (hypocrisy).
9. Surah Falaq protects one from the envy of envious people.
10. Surah Naas prevents from wasaawis (shaitaani whisperings).

(Allaamah Suyuti)

FOUR FATAL POISONS

The world is a fatal poison. Its antidote is Zuhd (abstinence from the love of the world).

Wealth is a fatal poison. Its antidote is Zakaat (and Sadqah)

Talk in abundance is a fatal poison. Its antidote is Thikrullaah.

Leadership is a fatal poison. Its antidote is justice.

EVIL ASSOCIATION

Allah Ta'ala abhors a person who associates with people of *bid'ah*, *dhalaal* and *ahwaa*. Rasulullah (sallallahu alayhi wasallam) said: "*Verily, Allah deprives every bid'ati from making Taubah.*" Association with people of baatil, corrodes one's Imaan and invites the *la'nat* (curse) of Allah Ta'ala.

* Abu Qilaabah said: "Do not sit with the people of *ahwaa* (lust, worldly-craving, those who pursue name and fame) nor dispute with them for I fear that they will plunge you into their deviation or confuse you about what you know."

* Amr Bin Qais Al-Malaaee said: "Do not associate with a man of deviation, for he will make your heart crooked."

* Ibraaheem Nakh'i said: "Do not sit with the people of *ahwaa*, for verily, association with them eliminates the Noor of Imaan from the heart, it despoils the beauty of the face and it generates malice in the hearts of the Mu'mineen.

* Ismaa'eel Bin Ubaidullah said: "Do not sit with a man of bid'ah, for he will cause your heart to be diseased."

* Fudhail Bin Iyaadh said: "He who honours a man of bid'ah, verily he has aided in destroying the Deen. He who smiles with a bid'ati, verily he has considered Allah's revelation to Muhammad (sallallahu alayhi wasallam) to be insignificant. He who marries his daughter to a bid'ati, has severed his ties with her. He who follows the janaazah of a bid'ati, remains under the Wrath of Allah until his return."

"The sign of nifaaq (hypocrisy) of a man is that he sits with a man of bid'ah. He who associates with a man of bid'ah, is not granted *hikmah* (wisdom). Don't sit with a man of bid'ah, for I fear *la'nat* (Allah's Curse) settling on you. Allah obliterates the deeds of a person who loves a bid'ati, and Allah eliminates the Noor of Islam from his heart. It is better to eat with a Yahoood and a Nasraani than to eat with a man of bid'ah. It is not possible for a man of the Sunnah to incline to a bid'ati except if there is *nifaaq* in him."

THE TWO HONEST WIVES

Allaamah Ibn Jauzi (rahmatullah alayh) narrated the following very interesting story:

A trader in Baghdad had secretly married a second wife. The second wife said that she would be pleased if he visited her only twice a week. She waived her right to equal nights. The trader would visit his second wife every day after Zuhr. This pattern continued for eight months.

The first wife perceived a change in her husband's attitude. One day she instructed her maidservant to keep her husband under observation and to see where he was going. When the trader left home in the morning, the maid followed him discreetly at a distance. When he entered his shop, the maid concealed herself.

At Zuhr time he emerged from the shop. The maid again followed him until she saw him enter the house of his second wife. The maid made enquiries with neighbours about the house. She was informed that a trader had married the young woman who lived in that house.

The maid returned and informed her mistress of her discovery. The first wife was an intelligent lady. She did not breathe a word of this matter to her husband. She continued with life as normal without her husband realizing that she was aware of his second wife.

After a year, the trader died. He left 8000 dinars (gold coins) and one son. According to the Shariah's law of inheritance, the first wife set aside 7000 dinars which were the share of the son. She divided the remaining 1000 dinars into two parts. Then she sent her maid with 500 dinars to the second wife with the message that her husband had died and her share of the inheritance was 500 dinars, and the other 500 was for herself (the 1st wife).

The second wife broke down crying. After a while she opened a trunk and brought out a letter. She told the maid to take the letter to her mistress and to convey her salaam, and

to inform her that her husband had already divorced her (i.e. the second wife), hence she is not entitled to the money. Thus, she returned the money.

THE DUA OF A PIG

Once the forest around Kabul was teeming with wild animals. The residents suffered considerable loss of livestock due to the preying animals. The animals caused much damage to even their orchards. The people decided to set alight and burn down the whole forest.

Soon the entire forest was a roaring furnace. The animals were hemmed in on all sides by the massive fire. A wild pig managed to emerge from the forest. It stood there full of fear and grief. With its head raised to the heaven it began screaming / squealing loudly. Within moments of the pig's supplication the sky was darkened with clouds. It began raining in torrents. It poured so heavily and incessantly that the entire fire was extinguished. All the animals left the forest safely.

Allah Ta'ala says in the Qur'aan Majeed: *"Only the people of intelligence derive lesson."*

HIS PLEASURE AND DISPLEASURE

Imaam Ghazaali (rahmatullah alayh) said: "Open your ears and listen to this naseehat of a Buzrug:

Allah Ta'ala has concealed His pleasure in obedience to Him. Therefore never despise any act of worship/obedience regardless of how insignificant it may superficially appear. It is quite possible that Allah's pleasure is hidden in it.

Allah Ta'ala has concealed His Displeasure and Wrath in sin and disobedience. Never regard as insignificant any sin no matter how minor it may appear. Perhaps Allah's Wrath is wrapped in it.

Allah Ta'ala has concealed His Friendship (*Wilaayat*) and Proximity (*Qurb*) among His servants. Therefore never hold any person in contempt regardless of how great a sinner he may be. Perhaps Allah's Pleasure is in any of his acts, which will suddenly become manifest at the time of his Maut."

ISTIDRAAJ - DON'T BE DECEIVED

Supernatural and seemingly miraculous acts displayed by evil persons (kuffaar and even fussaag Muslims) are called Istidraaj. Out of ignorance numerous people are trapped and tricked by such displays. The deviates and deceits utilize their istidraaj to gain followers so as to achieve the fulfilment of their worldly motives. Hadhrat Shah Abdul Haqq Muhaddith Dehlwi (rahmatullah alayh) states in *Ikhbaarul Akhyaar* that Shah Abdul Wahhaab (rahmatullah alayh) said that even evil and bid'ati people acquire sometimes abilities to demonstrate supernatural feats which they employ to draw people towards them. Hadhrat Shah Abdul Wahhaab (rahmatullah alayh) narrates the following episode: "Once I visited a city in the land of Dhakkan. The Qaadhi there was Abdul Azeez, a follower of the Shaafi Math-hab. I asked the Qaadhi if there was any Faqeer (Saint) in the

city as I desired to spend a few days in his company. The Qaadhi said that there was one Faqeer who attracted crowds of people to him. He had many disciples. However, the Qaadhi was displeased with him because his (the Faqeer's) acts were in conflict with the Shariah:

When I arrived at the Faqeer's place I found him seated on a high platform and a crowd of men and women was around him. The Faqeer happily welcomed me and offered me wine to drink. When I pointed out that liquor is haraam, the Faqeer insisted that I drink it. When, I rebuffed his repeated instructions to drink, he exclaimed in a rage:

"You refuse to drink the wine. Beware of what I shall do to you."

I left the Faqeer highly agitated. That night after I fell asleep I saw in a dream a beautiful orchard, full of luxurious growth. Several streams of water were flowing. It was the most wonderful orchard I had ever beheld. It was beyond description. However, the pathway leading to the orchard was strewn with obstacles, thorns and many difficulties. It was impossible to reach the orchard. Suddenly I saw the Faqeer in front of me holding a glass of wine and saying: 'Drink this wine and I shall permit you to enter the orchard.' I refused just as persistently as I had refused when I was awake. My eyes opened and I was full of distress. I recited 'Laahoula wala quwwata illa billahil azeem' and went to sleep. I then saw the same vision. I must have seen the same dream 40 or 50 times, Allah knows best.

Finally, suffering the greatest grief and distress, I sat up and recited Durood on Rasulullah (sallallahu alayhi wasallam) in abundance, made dua to Allah Ta'ala and fell asleep. I now dreamt that I was in the presence of Rasulullah (sallallahu alayhi wasallam) who had a stick in his hand. Suddenly the bid'ati Faqeer appeared on the scene. Rasulullah (sallallahu alayhi wasallam) flung the stick at him and the bid'ati was transformed into a dog which ran away. Rasulullah (sallallahu alayhi wasallam) addressing me said: "He has fled. He will no longer stay in this city."

In the morning I went to his place and discovered that the shaitaan had left. People informed me that he had taken his belongings and hastily departed."

A number of lessons are derived from this episode.

- * Never be deceived by supernatural feats no matter how mind-boggling and amazing. Evil persons are also able to demonstrate such feats.
- * The criterion of Haqq (Truth) is not miraculous demonstrations. The criterion of Haqq is only the Shariah. If a miraculous deed is displayed by a man who is the embodiment of Rasulullah's (sallallahu alayhi wasallam) Sunnah, it will be regarded as a karaamat (a true miracle enacted with the permission of Allah Ta'ala). If it is displayed by a faasiq or a kaafir, it is a manifestation of shaitaan.
- * Never be awed or enamoured by the amazing displays, of supposed saints and faqeers who lay claim to piety. The Ahl-e-Bid'ah and Qabr Pujaari (Grave-Worshipping) so-called peers (spiritual guides) are the prime contenders in this field of deception. They beguile ignorant and simple folk with religious slogans and claims of Hubb-e-Rasool (Love for the Rasool). Under this guise they rob people of their Imaan for the sake of their despicable pecuniary motives.

- * No matter how holy a man may appear, if his lifestyle is in conflict with the Shariah and the Sunnah does not permeate his every action, then never submit to his instructions. Adopt the rigid stand of Shaikh Abdul Wahhaab (rahmatullah alayh) and seek the aid and protection of Allah Ta'ala.
- * The perpetrators of bid'ah are symbolized by dogs, hence the shaitaan bid'ati was transformed into a dog when Rasulullah (sallallahu alayhi wasallam) flung his staff at him.
- * Bid'at (innovation) is a dangerous curse which destroys Imaan. Therefore, beware!

A DECEITFUL WOMAN

Hadhrat Nabi Musaa (alayhis salaam) had made a special dua on a container of water which was thrown into a pond. The entire pond acquired a miraculous property.

A woman guilty of infidelity would be tested at the pond. If she drank of the water, her face would darken and she would immediately die. In Bani Israeel there was a pious man who had become suspicious of his wife. He had valid grounds for suspecting his wife to be unfaithful. He reported the matter to the Qaadhi who ordered that the woman be taken to the pond.

The cunning and guilty woman was well aware of the consequences of drinking the water. The cunning woman therefore resorted to deceit. She had an identical twin sister. She convinced her sister to go to the pond. The Qaadhi and others would not know the difference. Since the twin sister was innocent, the water would have no effect on her.

Complying with the wishes of her sister, she went and drank of the water which had no effect on her. The people were surprised and annoyed with the husband whom they now thought to have slandered his wife.

Meanwhile the woman who had drank of the water went to her sister to report what had transpired. As she spoke, her breath reached her sister. Her face darkened and she dropped down dead. Her deceit and infidelity thus became known. Evil cannot be concealed forever. Allah Ta'ala will expose it.

THE NOBLEST JIHAD

Rasulullah (sallallahu alayhi wasallam) said: "The noblest Jihad is to proclaim the truth to a tyrannical ruler." The tyranny and cruelty of Hajjaaj Bin Yusuf are proverbial. He had put to death thousands of innocent Muslims, including many Sahaabah. He would have them summarily executed in his presence on the slightest pretext to gratiate his passion for killing.

Hadhrat Abdur Rahmaan Bin Abi Na-eem (rahmatullah alayh) was among the very senior Taabi-een. His taqwa and ibaadat were of such a lofty status and so all-embracing that if he had to be informed that Malakul Maut (the Angel of Death) has arrived to take his soul, then too he would not have been able to improve his ibaadat. The news of Malakul Maut's arrival would not affect the slightest change in his attitude. His entire being was perpetually consumed with the remembrance of Allah Ta'ala.

Once Hadhrat Abdur Rahmaan went to Hajjaaj and admonished him of the dire consequences of his cruelty and injustice. Hajjaaj was inflamed. He ordered that Hadhrat

Abdur Rahmaan be enclosed in a windowless dungeon. The door was sealed. He was literally entombed in the intensely dark dungeon in which there was not even a crevice for any light or air to filter through. He remained in the dungeon for fifteen days without any food or water or any other facilities whatsoever. After fifteen days, Hajjaaj ordered that his body be buried.

When the guards opened the door of the dungeon they found Hadhrat Abdur Rahmaan engaged in Salaat. He was in the same condition as he was on the first day of his imprisonment. When Hajjaaj was informed, he ordered Hadhrat Abdur Rahmaan to be released. He realized that this was an act of Allah Ta'ala. No one can harm a person when Allah Ta'ala protects him.

THE NIQAAB “MODESTY IS NOT LOST”

In a Hadith in Abu Dawood an incident is described in which a young man was martyred. His mother, wearing a jilbaab fully covering her face came into the battlefield to enquire about her son. With face fully covered she appeared in the presence of Rasulullah (sallallahu alayhi wasallam). Some people were surprised to observe that the lady donned face-covering even during an emergency and on such a grave occasion. When she learnt of their surprise, the mother of the slain Sahaabi said:

"My son is lost. Shame and modesty are not lost".

THE EFFECT OF AN EVIL GLANCE

Once while Hadhrat Junaid Bagdhaadi (rahmatullah alayh) accompanied by a mureed was walking in the road, there appeared an extremely handsome young Christian lad. The mureed cast a gaze of lust at the lad. Then he asked Hadhrat Junaid (rahmatullah alayh): 'Will Allah cast such a beautiful form in the Fire?' Hadhrat Junaid (rahmatullah alayh) said: "Did you look at him? You will see its consequences."

Twenty years thereafter, the entire Qur'aan Majeed disappeared from the mureed. He had forgotten every word. This was the calamity which had befallen him as a consequence of his evil glance and justification of the sin.

A LESSON FOR DEENI EMPLOYEES

One evening Hadhrat Ali (radhiyallahu anhu) went to the home of Hadhrat Umar (radhiyallahu anhu). The moment Hadhrat Ali (radhiyallahu anhu) entered, Hadhrat Umar (radhiyallahu anhu) extinguished the lamp. When Hadhrat Ali (radhiyallahu anhu) queried the reason, Hadhrat Umar (radhiyallahu anhu) said: "The lamp contains oil of the Baitul Maal. I used it because I was engaged in doing work of the state. Now that you have come, it will be a private session. I, therefore, may not derive any benefit from the funds of the Baitul Maal."

Paid workers of Deeni institutions should take particular lesson from this episode. Large scale abuse of Amaanat is practised by almost all workers of Deeni intuitions – Madaaris and other organizations.

BEWARE OF KUFR!

BEING PLEASED WITH KUFR?

***Istihsaanul kufr* means to prefer kufr or to think good of any act of kufr or to give preference to an act of kufr over and above an act of Islam. Such a preference expels one from the fold of Islam.**

A great Aalim of Makkah, Shaikh Dahhaan (rahmatullah alayh) narrated an amazing story full of lesson and admonition. It is an eye-opener for Muslims of this age who view with disdain many practices of the Shariah. They accord preference to the institutions, practices, styles and customs of the kuffaar, and thus eliminate their Imaan. Shaikh Dahhaan (rahmatullah alayh) narrated that once (in very recent history) a prominent Aalim of lofty status of ostensible piety who had died was buried in the Qabrustaan of Makkah (or in Jannatul Baqi of Madinah).

The norm in Arabia is to re-open graves and bury others in the same qabr. Within a short while the bodies disintegrate. Since nothing remains, the graves are used repeatedly. When the grave of this famous Aalim was opened, to the amazement of the people the body had not disintegrated. When the kafan was opened, the amazement of the people knew no bounds, for the mayyit was that of a beautiful European girl.

Fortunately on the scene there was a man who said that he recognized the girl. She was a French girl who had secretly embraced Islam. She used to practise Islam in secret, and he used to teach her. This cleared up the mystery as far as the girl's body was concerned. Since she was a sincere Muslim, Allah Ta'ala transferred her body from the graveyard of kufr to the Qabrustaan of Imaan, namely, Jannatul Baqi.

However, there remained the mystery of the Aalim's body. It was logical to presume that the Aalim's body was miraculously transferred into the girl's grave in France. The person at whose hands the girl had embraced Islam was despatched to France to ascertain the reality. He went and narrated the episode of the girl to her parents, and finally managed to convince them to have the grave of their daughter opened up to ascertain the reality. This was done. When the coffin was opened everyone was aghast and shocked beyond belief when they saw that it was not the expected corpse of the girl.

After this information was transmitted to Makkah, the wife of the Aalim was interviewed. The Ulama asked her to describe her husband. She explained that her husband was a man of lofty piety. The Ulama told her to reflect deeply as they believed that there must have been some tendency or element of kufr in him which warranted this calamity to befall him. After deep thought the wife said that whenever he required a Waajib ghusl, he would remark: "The Christians have it nice. They are not encumbered with a Fardh ghusl." This cleared up the mystery regarding the misfortune and calamity which befell the Aalim.

In view of his preference for a practice of the Christians, the effect of which was disdain for a Shar'i practice, Allah Ta'ala expelled his body from the Holy Land and cast him into the land of kufr for whose practice he had shown a preference.

Muslims should reflect and fear such calamities which may befall them for their evil preferences. May Allah Ta'ala save our Imaan.

ERRORS OF THE SAALIHEEN

The Saaliheen (pious saints) also sometimes commit errors. However, their errors should not be cited as justification for corrupt views and for audacity to commit sins. Such an attitude is kufr, hence, Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: *"Whoever takes to the obscurities (and errors) of the Ulama has made his exit from islam."*

Hadhrat Maulana Ya'qoob (rahmatullah alayh) was an Ustaadh of Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh). He was among the first wrung of Asaatizah of Darul Uloom Deoband. He was an expert of many subjects. Once he desired to become an expert in music. Despite his acknowledged lofty spiritual state, he soon acquired expertise in the science of music. Music here refers to the art or theoretical rules and regulations of the science of music. It does not refer to music accompanied by musical instruments.

Once while he was engaged with music, a Majzoob who passed by exclaimed: "Molvi Sahib, this is not for you. You are meant for something else." This naseehat had a profound effect on Hadhrat Maulana Ya'qoob (rahmatullah alayh). He immediately abandoned music and repented. Even the person from whom he had learnt music, repented. Commenting on this episode, Hadhrat Thaanvi (rahmatullah alayh) said: "Even the Salaliheen commit errors. However, when they are warned, they immediately abandon the error and repent." They never justify their errors.

PROCLAIMING THE HAQQ

When Hadhrat Shah Ishaq Dahlawi (rahmatullah alayh) went for Hajj, he travelled by the route which passed by Ajmer. He had chosen this route because he had desired to visit the Qabr of Hadhrat Khawaja Mueenuddin Chishti (rahmatullah alayh). A student of Hadhrat Shah Ishaq who lived in Ajmer was a staunch critic of bid'ah. He prohibited visiting the Mazaar (sepulchre/grave) because of the acts of kufr and shirk which people practised at the mazaar. Hadhrat Shah Ishaq informed his student of his coming.

The student wrote in response: "Hadhrat please do not come here. I propagate against journeys specially undertaken to visit the mazaar because people have exceeded the limits. (i.e. they are indulging in bid'ah and shirk at the grave). If you visit the mazaar, how will I be able to explain to everyone that you had not undertaken the journey specially to visit the mazaar, but you were on your way for Hajj?"

Hadhrat Shah Ishaq wrote in response: "I am unable to restrain myself from visiting the mazaar if I pass by Ajmer. I also understand the wisdom of your advice. When I am present, then arrange a lecture for opposing and criticizing the visiting of the mazaar. I shall also attend the lecture. At the end of your lecture, I shall publicly announce the correctness of what you had said, and declare that I had erred in having attended the mazaar."

For the sake of the Haqq the student shall criticize his Ustaadh, and the Ustaadh shall repent and retract.

INSAAN MUST BE MERCIFUL

Rahm (mercy) is integral to Imaan. The higher the degree of Imaan, the more merciful will *Insaan* (the human being) be. Conversely, the greater the deficiency in Imaan, the greater will be the degree of hard-heartedness. A hard heart is a heart deprived of *Rahm* for the *makhlooq* (creatures) of Allah Ta'ala. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) narrated the following episode:

"Wallaah! The heart of *Insaan* is such that it cannot bear the suffering of even a dog. What then will be the condition of his heart with regard to the suffering of human beings? Once Hadhrat Sayyid Ahmad Kabeer Faatimi (rahmatullah alayh) saw a dog whose body was covered with scabies. His heart was overwhelmed with grief when he saw the condition of the dog. He went to a physician, obtained ointment and rubbed it on the body of the dog with his own hands. He tended to the dog in this manner until the dog had completely recovered. The recovery of the dog gave Hadhrat Sayyid Ahmad (rahmatullah alayh) immense relief and pleasure.

It should not be understood that this Buzrug was perhaps a Majzoob or some simpleton, hence he undertook the task of nursing the dog. Astaghfirullaah! He was a man of lofty status (in Ilm and Taqwa)."

Now reflect on the cruelty and torture inflicted on billions of chickens in the halaalized killing facilities of the kuffaar.

EXPLICIT SHIAH DENIAL OF QUR'AAN

The Qur'aanul Hakeem being the primary, the first and highest source of Islam is an axiomatic truth for this Ummah of Islam.

The Ummah of Rasulullah (sallallahu alayhi wasallam), the followers of the illustrious Sahaabah of Muhammad (sallallahu alayhi wasallam), require no testimony and no proof for the eternal and transcendental claim that the Qur'aan is the uncreated Word of Allah Azza Wa Jal; that the Qur'aan has withstood and will withstand all evil and pernicious motives and designs which people and sects of baatil have attempted and will attempt to cast at it. The authenticity and purity of the Qur'aan are indisputable and irrefutable. Every Muslim accepts this. Every Muslim knows and understands well that, for a Mumin, interpolation and alteration in relation to the Qur'aan are impossibilities. Muslims believe that the Qur'aan will never be altered and that it will remain intact in its original purity in both text and meaning for all time to come. Allah Ta'ala has guaranteed the maintenance of the Qur'aan's authenticity. Thus, the Qur'aan Majeed declares:

"We have revealed the Thikr (the Qur'aan) and, most certainly, We are its Protectors."

Every Muslim believes that a person who casts aspersions at the authenticity of the Qur'aan, cannot be a Muslim. Every Muslim knows that it is only an enemy of Islam who can with temerity assert that the Qur'aan contains fabrications. It is none but a kaafir who will claim that the Qur'aan has been altered, mutilated, interpolated, fabricated and destroyed.

Those who assert that the Qur'aan - the present Qur'aan, the Qur'aan which every Muslim reads and holds in hand today - is not the true Qur'aan, are undoubtedly kaafirs in spite of their vociferous claims, slogans and protestations which overtly lead unwary people to believe that they are Muslims.

Among the deniers of the authenticity of the Qur'aan are the Shiahs.

THE QUR'AAN IS FALSE SAY THE SHIAH

The following narrations in the Shi'i book, Al-Kafi, illustrates the Shi'i denial of the present Qur'aan - that the Qur'aan which the Sahaabah possessed was not the true Qur'aan:

"Imam Ja'far Sadiq said: 'When Ali - alayhis salam - wrote and completed it (the Qur'aan) he came to the people (i.e. the Sahaabah) and said to them: This is the book of Allah Azza Wa Jal, as Allah has revealed it to Muhammad (sallallah alayhi wasallam). The people said.' This volume with us contains the Qur'aan. We are not in need of it (i.e. the Qur'aan of Ali). Then he (Ali) said: By Allah! After this day you will not see it.'"

Kulyani, narrates the following statement which he attributes to Imam Baqir:

"None among mankind but a great liar claims that he has compiled the whole Qur'aan as it was revealed. No one compiled it nor memorized it as Allah revealed it but Ali Bin Abi Talib and the Imams after him." (Al-Kafi)

Al-Kulyani, the "celebrated" Shi'i muhaddith and theologian attributes the following narration to Imam Ja'far Saadiq who is regarded by the Shiahs as one of their Imams:

"When the Qaa-im (i.e. Imam Mahdi) appears, he will recite the book of Allah Azza Wa Jal in its correct form and he will bring out that Mus-haf (Qur'aan) which Ali - alayhis salaam - wrote." (Al-Kafi)

"None but the Imams- alayhis salaam- compiled the whole Qur'aan." (Al-Kafi)

The following narration attributed to Imam Ja'far Saadiq appears in Al-Kafi:

"Abu Abdullah (alayhis salaam) said:

Verily the Qur'aan which Jibraeel (alayhis salaam) brought to Muhammad (sallallahu alayhi wasallam) consists of seventeen thousand ayats."

In view of the fact that the Qur'aan which the Ummah knows, has just over 6,000 ayats, the Shi'i Qur'aan is almost thrice the size of the Qur'aan Majeed. The logical conclusion stemming from the Shi'i claim made in the aforementioned citation is that approximately two thirds of the Qur'aan Shareef have been discarded and destroyed. Pursuing this claim, Allamah Qazweni, the Shi'i commentator of Al-Kafi explains:

"The purport of Imam Ja'far Saadiq's statement is that a great part of the original Qur'aan has been omitted and that (original Qur'aan) is not among the well-known present texts of the Qur'aan." (Sharhul Kafi - Baab Fadhlil Qur'aan)

In Ihtijaaj Tabresi which the Shi'i clergy regards as one of the most authentic and highly-placed books of Shi-ism, Hadhrat Ali (radhiyallahu anhu) is alleged to have said that between two particular verses of the Qur'aan, more than one third of the Qur'aan was excised by the Sahaabah. The following lie is attributed to Hadhrat Ali (radhiyallahu anhu) by the Shiah priest:

"This pertains to what I had mentioned earlier regarding the omission from the Qur'aan by the munafiqeen (hypocrites). Between the statement 'Fil Yataama' and 'Nikahin Nisa' more than one third of the Qur'aan has been excised. " (Ihtijaaj Tabresi)

According to Shi-ism, there is no resemblance between the Shi'i qur'aan and the Qur'aan which is in the possession of the Ummah of Islam. This fact is univocally stated by the "celebrated" and highly placed Shi'i authority, Al-Kulyani who records in his Usool-e-Kafi the following narration

"Abu Abdullah (alayhis salaam) said: Verily, with us is the Qur'aan of Fatimah. What do they (the Sunnis) know about the Qur'aan of Fatimah? It is the Qur'aan which is thrice the size of your (Sunnis) Qur'aan. By Allah! In it (the Shi'i qur'aan) there is not a letter (harf) of your (Sunni) Qur'aan. " (Al-Kafi and Safi)

Allamah Noori Tabresi states that there are over two thousand narrations of the Shi'i Imams indicating that the Qur'aan is replete with fabrications. Thus he states:

"The twelfth proof is those narrations (of the Shi'i Imams) which relate to interpolation in specific places in the Qur'aan. Such narrations indicate alterations in some words, ayat and surahs. These narrations are numerous, so much so that Sayyid Ni'matullah Al-Jazaani said in some of his writings that the narrations indicating this fact (of fabrication and interpolation) exceed two thousand hadith (of the Shiah Imams)." (Faslul Khitab)

The following are more extracts from the book, Faslul Khitab of Allamah Noori Tabresi:

"Muhammad Saalih in Sharhul Kafi said." Verily, the Qur'aan which Jibraeel brought to the Nabi consisted of seventeen thousand verses - in the narration of Saleem, eighteen thousand verses. The excision of part of the Qur'aan and its interpolation are proven in our ways by Tawaatur Ma'nawi (Narrations of the highest degree of authenticity)."

The clarity of Shiah belief regarding the Qur'aan is adequately summed up in the following statement which appears in the Shiah book of Tafseer, known as Tafseer-e-Safi:

"It is proven from all these narrations and others which have been transmitted by the Ahl-e-Bait (alayhis salaam) that, most certainly, the Qur'aan which is in our presence is not the complete Qur'aan as it was revealed to Muhammad (sallallahu alayhi wasallam). On the contrary, in it (the present Qur'aan) a section is in conflict with what Allah has revealed; a section is in altered form and a section is fabricated. Most certainly, many things have been omitted from it. Among the things omitted is the name of Ali from numerous places. And besides this, there are other things of omission." (Tafseer-e-Safi)

THE ROOH

Q. I have read somewhere that a scholar said that the rooh (soul) is deaf, dumb and blind. It performs these functions as effects of the aql (intelligence). Please elaborate this topic.

A. Deafness, dumbness and blindness are attributes of physical beings such as human beings, jinn, animals and innumerable other physical species of creation. The *Rooh* is not a physical being, hence it is not predicated with the attributes of physical beings. The *Rooh* is a pure spiritual substance which had inhabited the celestial realms since its creation long before the creation of physical man.

The *Rooh* by itself is an intelligent entity. After its creation it was perpetually absorbed in contemplation of Allah Azza Wa Jal. Such contemplation is its *ibaadat*. When the *Rooh* was ordered to enter and enliven the physical and lifeless sand-body of Hadhrat Aadam (alayhis salaam), it found it absolutely intolerable. On its first entry into the lifeless sand-statue, it expressed its absolute horror and abhorrence for the physical form which would become its abode. It initially expressed its refusal to remain in the lifeless sand-statue. But, by Allah's command, the *Rooh* had no option but to make the lifeless physical statue its new abode.

The *Rooh's* spiritual properties and powers degenerated and were overshadowed by the material body in which it was commanded to take up residence. Its new habitat drastically weakened it, and in most human beings the *Rooh* has become subservient to the *nafs* (the abode of the carnal instincts in man). By undergoing *tarbiyat* (spiritual training), the *Rooh* is able to reassert its original powers and properties to a great degree. This is manifested in the *Ambiya* and *Auliya*. In fact, as a consequence of extreme rigorous training which involves total denial of the carnal instincts, even the souls of *kuffaar* attain spiritual powers. This is seen in some of the yogis.

The *Rooh* itself is an intelligent spiritual being. Very little understanding of its composition and attributes has been given to us. In this regard the Qur'aan Majeed says:

"They ask you (O Muhammad!) about the Rooh. Say: 'The Rooh is of My Rabb's command. 'You have not been given knowledge of it, but a little..."

THE DESTRUCTION OF MUSAAJID

Thousands of Musaaajid all over the world, especially in India, lay desolate and destroyed. Muslim communities which once lived around the Musaaajid have been pillaged, plundered, uprooted or killed. Millions of Muslims had to flee from their homes and abandon their Musaaajid and whatever they had possessed. Innumerable Musaaajid in India have been converted into stables, storerooms and even temples housing Hindu idols of worship.

The destruction of a Musjid occurs in two phases. The first phase is Muslim enactment. The second phase, namely, the physical destruction by the *kuffaar*, is the consequence of the destruction committed by Muslims.

The first phase of destruction is on a spiritual plane. The Muslim residents of the Musjid neighbourhood by far and large abandon the Musjid. They do not perform Jamaat Salaat in the Musjid. The Musjid stands vacant, bearing silent testimony to violation of

its *Huqooq(Rights)* and the murder of its *Rooh* by the Muslim community around it. Only a handful of Muslims makes use of the Musjid on a daily basis. The Musjid is neglected and deprived of its sustenance which is Musallis performing Jamaat Salaat inside it.

When the Musjid is discarded by Muslims, then according to the Hadith, it invokes Allah's *La'nat (Curse)* on the community which has spiritually destroyed it. It supplicates to Allah Ta'ala to uproot and destroy the community which has so cruelly destroyed it (i.e. the Musjid). Allah Ta'ala accepts its Dua. Its fulfilment is ordained by Allah Azza Wa Jal in the form of the physical destruction wrought to the Musjid by the kuffaar whom Allah Ta'ala dispatches to punish the transgressing Muslims.

It should be understood and remembered that the Musaajid are first spiritually destroyed by Muslims themselves. Thereafter follows the physical destruction at the hands of the kuffaar who execute the command of Allah Ta'ala. Thus, Muslims should blame themselves, not the kuffaar when they see and hear of Musaajid being pummelled, desecrated, and destroyed by the kuffaar. The kuffaar merely complete the unfinished villainous task initiated by the Muslims themselves.

Musjidul Aqsa is a classic example of such destruction perpetrated by Muslims. According to the Qur'aan Majeed, Allah Ta'ala had sent "His Servants (who were kuffaar) to capture and destroy Musjidul Aqsa as punishment for the wickedness and transgression of Muslims. Seven times in its history did Musjidul Aqsa pass into the hands of the kuffaar who had thoroughly defiled and ruined the Musjid as a punishment for the immorality, rebellion and transgression of Muslims.

It is therefore senseless to revile and abuse the kuffaar when they inflict insult and humiliation on Muslims by way of desecrating and destroying our Musaajid and other sacred relics. In doing so, we behave like the moron who reviles the mirror when he views his own ugly face in it.

"And when the second Promise (of Divine Punishment) came they disfigured your faces, entered the Musjid (Musjidul Aqsa), and they utterly destroyed everything which they had overrun." (Qur'aan)

A NEW BID'AH

Q. What is the status of the four raka'ts Sunnat Salaat before the Jumuah Fardh Salaat? Also, how important is Tahyatul Musjid on Fridays? It is observed that most of the Musjids nowadays delay the 4 raka'ts Sunnat until after the talk. Tahyatul Musjid is completely abandoned since listening to the talk has become obligatory by force of custom.

After the talk, all stand up in exactly the same way as all stand up to perform Fardh in Jamaat. About 5 minute leeway is allowed for a rushed performance of the 4 Sunnats. With this new style and only a 5 minutes allowance, the musallis are constrained to rush through the Salaat. Sometimes while musallis are still engaged in the Salaat, the Muath-thin recites the Athaan and the Imaam begins the khutbah. However, when a prominent Aalim is present, the Khutbah is delayed to allow him to complete his Salaat.

I have also noticed that some musallis ignore the talk. They engage in chatting either inside the Musjid or outside. Some are busy with their cellphones. Please comment on this situation.

A. This new style is another accursed bid'ah which the short-sighted Ulama and Imaams have introduced. They consider their talks and lecture to be of greater importance than the acts of Ibaadat ordained by the Shariah. Thus they dwell in self-deception, duping themselves to hallucinate that their 'awe-inspiring' lecture/bayan has captured the hearts of the half-sleeping musallis. Meanwhile they are stupidly unaware of the Deeni harm and damage caused by their act of bid'ah which prevents the Musallis from the Sunnatul Muakkadah ibaadat of Tahyatul Musjid and from the proper acquittal of the four raka'ts Sunnatul Muakkadah.

Even sincere Ulama are acquitting themselves with short-sightedness. They fail to understand that any act regardless of its outward deeni or ibaadat appearance, is condemnable and not permissible when it interferes with acts of ibaadat ordained by the Shariah and which has been adhered to by the Ummah since the age of the Sahaabah. They fail to understand that the Tahyatul Musjid and the Sunnatul Muakkadah Salaat by far surpass whatever merit there may be in the talk innovated recently at a juncture for which the Shariah has ordained specific acts of ibaadat. Most of the hardcore bid'ah practised by the Barelvīs and others were initiated by sincere persons with altruistic motives.

Since the new style of talk/bayan interferes with Shar'i acts of ibaadat, it has attained bid'ah status. This ruling does not mean that giving a bayaan before the Khutbah is bid'ah. The manner of acquittal is bid'ah. The 5 minute leeway is a silly mockery of the Sunnatul Muakkadah Salaat. Precluding the musallis from Tahyatul Musjid is haraam. The calamity of this haraam settles on the one delivering the bayaan.

Musallis should ignore the new custom which indirectly constrains them from executing the acts of Shar'i ibaadat. They should engage in Tahyatul Musjid and thereafter perform the 4 raka'ts Sunnatul Muakkadah without waiting for the bayaan to terminate. The 4 raka'ts should not be hinged on to the bayaan or the ending of the bayaan.

The reason why people of bid'ah fail to understand their sins of bid'ah, is deprivation of hidaayat by Allah Ta'ala. In this regard Rasulullah (sallallahu alayhi wasallam) said:

"Verily, Allah deprives every man of bid'ah from making Taubah."

HUNTING AND FISHING

A Concerned Brother writes:

"Even wealthy people claim that fishing and hunting are permissible. They present the excuse of eating the fish and the meat of the hunted animal. Although fishing and hunting are not their sources of livelihood, they present arguments in favour of these 'sporting' events.

The true reason for hunting and fishing is pleasure, sport and to wile away the time. They have an abundance of food of many varieties, yet they offer the excuse of food for justifying their fishing and hunting.

They are not concerned with the pain and injury caused to animals which are shot and cannot be tracked. The animal suffers agonizing pain. Is this not zulm? Some pious Ulama also go hunting.

What about injuring the fish with hooks, and the zulm inflicted on live bait? And, what about fishing competitions in which the fish are tagged and released. The fish injured by the hooks are released whilst they bleed, either to suffer, recover or perish a slow death. What does Islam say about all this zulm which people, even Ulama, commit for their pleasure?

COMMENT

Rasulullah (sallallahu alayhi wasallam) said:

- "He who has no mercy, mercy shall not be shown to him."
- "Beware of the curse of the mazloom (the one on whom zulm is committed), for verily Allah raises it above the clouds, and the portals of the heaven are opened for it (i.e. for the curse). Rabb (Allah Azza Wa Jal), then proclaims: "I take an oath by My Might that most certainly I shall aid you even though it be after some time."

Furthermore, the hunter has been described as 'ghaafil' in the Hadith. Hadhrat Nabi Isaa (alayhis salaam) cursed the hunter. Hunting and fishing involve heinous acts of cruelty to the fish and animals. It is allowed only for those whose livelihood is dependent on it. But for sport and pleasure, hunting and fishing are haraam.

Ulama who squander the valuable ni'mat of Time by which Allah Ta'ala takes an oath, are not Ulama in the Qur'aanic meaning of the term. Those who fish and hunt are not pious. They are cruel and ghaafil (oblivious of reality). The objective (Maqсад) of life on earth is hidden from them. Such slaves of the nafs should not be called 'Ulama'. A fundamental attribute of the Ulama stated in the Qur'aan Majeed is *Khashiyat* (fear blended with humility) which is a vital effect of Taqwa. A zaalim can never be a repository of Taqwa. Piety is not restricted to outward appearances and observance of the ritual acts of Ibaadat. All sport of the Mu'min is baatil (haraam) according to Rasulullah (sallallahu alayhi wasallam). A sport which is accompanied by cruelty is an aggravated prohibition.

THE ACCURSED NEXUS BETWEEN MUSLIMS AND KUFFAAR

"O People of Imaan! Do not take as friends the Yahood and Nasaara. They are mutual friends. Whoever from among you (Muslims) befriends them, verily he is of them. Verily, Allah does not guide a community of oppressors." (Maaidah, aayat 51)

Rasulullah (sallallahu alayhi wasallam) said: that a time will dawn when Muslims in a stupor of *nafsaani* insanity will follow the Yahood and Nasaara into the 'lizard's hole'. If the Yahood and Nasaara deem it honourable and fashionable to force themselves into a 'lizard's hole', Muslims afflicted with the disease of brain-colonization with its damnable effect of intellectual imbecility and inferiority, will follow them into the 'lizard's hole' believing such a despicable act to be honourable. In other words, in every sphere of life Muslims will madly emulate the kuffaar, especially the Yahood and Nasaara kuffaar, thus

joining their fraternity as is said in the Hadith: *"He who emulates a people, is among them."*

The materialization of this prediction of Rasulullah (sallallahu alayhi wasallam) is confirmed today by the servile and spineless attitude of Muslims who imitate every aspect of western culture. This disease has become so ingrained, gnawing at the hearts and brains of Muslims, that even the Ulama have fallen victim to the onslaught of western mental colonization.

Western mental colonization, the consequence of western education, has produced in Muslims not only intellectual stultification, but intellectual retrogression. Even the *ahkaam* of the Shariah are subjected to *baatil* (baseless and *haraam*) interpretation in the satanic attempt to make the Deen subservient to western norms and culture in order to confer acceptability, respectability and permissibility to almost all the *haraam* activities which are considered honourable by the West, and which are related to the kuffaar hallucinatory concept of 'rights'. Every *haraam* act of immorality and filth has become lawful in terms of 'human' rights and 'constitutional' rights.

Subservience to the cults of kufr has already *kufrsized* the beliefs of innumerable Muslims. In fact, the evil of kufr adoption is today so intensive and extensive that we can contend without any trepidation that the following Hadith narrated by Hadhrat Abdullah Bin Amr (radhiyallahu anhu) is fully applicable to the vast majority of the Ummah universally:

"There will dawn an age over the people when they will gather in their Musaajid and perform Salaat whilst not a single one among them will be a Mu'min."

They will observe the outward rituals of *ibaadat* whilst their hearts will have been destroyed with kufr. They will be *Zindeeqs*, having become *murtad* by way of *baatil* interpretation and submitting the Shariah to the norms, ways and concepts of the western kuffaar – the Yahoood and Nasaara.

In the wake of the disease of mental colonization we find the incremental participation of Muslims, especially the *ulama-e-soo'*, in interfaith kufr ventures in which Islam is demoted from its elevated pedestal of being the sole repository of Truth to the level of all kuffaar religions and ideologies of falsehood. In this way, the *ulama-e-soo'* are preparing the ground for the total embrace of kufr and idolatry. Shaitaan operates by stealth, and cunning.

He makes inroads into our Imaan by imperceptible degrees which gradually desensitize our Imaan, and ultimately eliminate all inhibition to kufr which there may be in the hearts of the miscreant Muslims who compromise the Deen by establishing a harmonious nexus with the satanic forces of kufr.

The most dangerous enemies of Imaan who threaten to destroy the Imaan of the ignorant masses are such *ulama-e-soo'* who without the slightest inhibition participate in the religious and political activities of the kuffaar. At these functions and rallies every rule of the Shariah is violated and abandoned. In fact, every prohibition of the Shariah is baselessly adorned with the cloak of 'permissibility' acquired from the accursed process of *baatil ta'weel* (baseless, *haraam* interpretation).

While this evil development in Muslims is lamentable, it is not surprising in the light of Rasulullah's predictions. Muslims will yet resort to idolatry as predicted by Nabi-e-

Kareem (sallallahu alayhi wasallam). The ground for the ultimate act of kufr and shirk is being prepared by the ulama-e-soo' who are misleading the ignorant masses. Rasulullah (sallallahu alayhi wasallam) said:

"The Hour (of Qiyaamah) will not come to pass until (the time) when tribes (communities) of my Ummah will link up with the Mushrikeen, and until tribes of my Ummah worship idols."

Today the prime culprits who have struck up allegiance and alliance with the Yahood and Nasaara are Saudi Arabia, the Gulf Backyard Surrogate states in particular, and in general all the kuffaar governments at the helm in Muslim countries. The first part of the aforementioned prediction has already been fulfilled. The occasion for idolatry – fulfilment of the second part of the prediction – does not appear to be in the too distant future. May Allah Ta'ala have mercy on this lost, degenerate and humiliated Ummah.

WALIMAHs OF PRIDE, SHOW AND DOUBTFUL FOOD

Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) said: *"Do not eat the food of anyone besides a person of Taqwa."* As long as he was not convinced of the Taqwa of a person, he would not respond to the Walimah invitation for fear of there being something which Allah Ta'ala had prohibited.

Hadhrat Luqmaan (alayhis salaam), admonishing his son, said: "O my son! Abstain from responding to invitations. Attending feasts will remind you of the dunya and its desires."

If Hadhrat Abdullah Ibn Dinaar (rahmatullah alayh) would see an oppressor at a feast (e.g. Walimah) to which he was invited, he would immediately return, and comment: "We do not sit by oppressors."

Hadhrat Shaqeeq Bin Ibraaheem (rahmatullah alayh) said: "Nowadays Walimahs are not conducted in accordance with the Sunnah. I regret accepting invitations (to attend Walimahs of the day)."

Hadhrat Sufyaan Thauri (rahmatullah alayh) would instruct his friends to abstain from participating in invitations (e.g. wedding feasts – walimahs) as far as possible, except if the Walimah was not accompanied by bid'ah and haraam acts.

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said: "I have been prohibited (by Rasulullah – sallallahu alayhi wasallam) – from accepting the invitations of those in whose food there are the signs of riya (show) and fakhr (pride) or in whose house curtains hang like the curtains of the Ka'bah."

If Hadhrat Abu Ansaari (radhiyallahu anhu) attended a feast (i.e. Walimah), and he saw expensive curtains hanging there, he would walk away and comment: "Curtains are (the adornment) of the homes of the proud ones and of oppressors. We do not consume their food."

Commenting in the light of these narrations, Hadhrat Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) of the 10th Islamic century, said:

"Remember this (advice and admonition)! Search your soul Did you at any time adopt such purity as these illustrious personages had, or did you simply answer an invitation and devour what was served and consoled yourself by saying: 'Everything is halaal.' In

this manner have you in fact destroyed yourself. That person has also been destroyed who said: "If this was not halaal, my Shaikh would not have consumed it."

Thus, if you do not adopt purity (abstention from haraam and mushtabah), then do not lay claims to piety. All praises are for Rabbul Aalameen."

THE SADQAH OF PIOUS CHILDREN FOR THEIR DECEASED PARENTS

In a dream Hadhrat Qalaabah (rahmatullah alayh) found himself in a qabrustaan (cemetery) where all the graves were open. At the side of each grave sat its inmate. Every one of these *amwaat* (deceased) had a glittering tray of *noor* in front of him/her. Hadhrat Qalaabah observed one of them sitting dejectedly without a tray.

When Hadhrat Qalaabah asked the inmate of the grave for an explanation of the mystery and why was he without a tray of noor, he said: "All of these people have children and friends who make Dua for them and give Sadqah in their names. The trays of noor are the goods deeds sent by their children and friends. There is nothing for me. My son is a sinner and has forgotten me. Neither does he make Dua for me nor gives Sadqah in my name. I am therefore greatly embarrassed in the presence of all my neighbours."

In the morning Hadhrat Qalaabah went to the man's son and narrated to him his dream. The son was overwhelmed with grief and remorse. He pledged to reform himself and to remember his father.

Sometime thereafter, Hadhrat Qalaabah (rahmatullah alayh) again saw in a dream the same qabrustaan and the same scene. However, this time he saw in front of that man a wonderful tray of noor the radiance of which was brighter than the rays of the sun. The man said: "O Aba Qalaabah! May Allah Ta'ala reward you. Your advice has saved my son from the Fire and it has freed me from embarrassment. Alhamdulillah."

Service to parents is not confined to this earthly life. Even after the demise of parents, it is the incumbent duty of children to remember them with Dua and acts of Sadqah. The *amwaat* eagerly wait in anticipation of receiving the benefits of good deeds performed by their children on their behalf.

REFORMATION OF THE ROBBERS

A band of robbers set out early during the night to waylay and rob a caravan. During the early hours of the morning after they had accomplished their banditry, the band came to a *ribaah* (an inn for travellers). They knocked at the door and said that they were a group of Mujahideen who desired to spend the night in the inn.

The owner of the ribaah happily opened the door, let them in and treated them with much hospitality. He made them feel at home, seeing to their needs. The owner, regarding them to be a group of holy Mujahideen, supplicated to Allah Ta'ala to accept his duas by the 'virtue' of the 'holy' group. The owner had a son who was lame. He could not stand.

The owner took the left over water of the bandits, gave it to his wife and instructed her to rub it on the limbs of their son. He sincerely believed that they were holy Mujahideen in the Path of Allah Ta'ala, hence he believed that his son would be cured by the 'barkat' of the water from which the 'mujaahideen' had drunk.

In the morning the band of robbers left to perpetrate their nefarious acts of robbery. Towards the evening they returned to the ribaat. They were surprised to see the lame boy walking. He had been cured. They asked the owner whether he was the same lame boy that they had seen last night. The owner said: "Yes. I took your left-over water and rubbed him with it. By virtue of your barkat, Allah Ta'ala cured him."

When the robbers heard this, they all cried, and said: "O man! We are not Mujaahideen. On the contrary, we are a band of robbers. Allah Ta'ala cured your son by virtue of your pure niyyat (intention). We are now repenting and ask Allah Ta'ala to forgive us." The whole group repented sincerely and joined the Mujaahideen, and remained fighting in the Path of Allah until they all were martyred.

IBAADAT OF 700 YEARS

One day while Hadhrat Nabi Dawood (alayhis salaam) was reciting the Zaboor, it crossed his mind that no one on earth engages more in ibaadat than himself. Allah Ta'ala revealed to him: "O Dawood! Climb that mountain (which was indicated to him). You will see there a peasant who has been engrossed in ibaadat for seven hundred years seeking forgiveness for an act which was not sinful. Once while walking on the roof of his home, he thought that some sand from the roof had fallen on his mother who was underneath. He is a greater worshipper than you. Now go and give him the glad tidings of forgiveness from Me."

Nabi Dawood (alayhis salaam) climbed the mountain. He found a man as thin as a rake engrossed in Salaat. Nabi Dawood (alayhis salaam) made Salaam. The man responded with Salaam, and asked: "Who are you?" Nabi Dawood (alayhis salaam) said: "I am Dawood." The man said: "I had walked on the roof and some sand fell on my mother who was under the roof. I therefore, sought refuge on this mountain seeking forgiveness for my sin. I have been here for seven hundred years. I do not know if my mother is angry with me or pleased. I therefore constantly seek forgiveness for perhaps she is displeased with me. I worship here hoping that my Rabb will be pleased with me and also my mother becomes pleased with me. I have devoted myself to achieve this goal for seven hundred years. I have neither time to eat or drink for the fear of Allah's punishment overtaking me. Now leave me and go away."

Nabi Dawood (alayhis salaam) said: "Verily, Allah has sent me to inform you that He has forgiven you, and that your mother was not under the roof on that occasion nor did any sand fall on her. She departed from this world pleased with you." When he heard this, he exclaimed: "By Allah! Now I do not have any desire to live." He went into Sajdah, and supplicated: "O my Rabb! Take me unto You." As he supplicated, his soul departed that very moment from his earthly body.

THE HUMAN DONKEY

A group of people on a journey had camped in a wilderness. Suddenly they heard the terrible braying of a donkey. The braying was protracted and kept them awake the entire night. In the morning they set out to investigate. Soon they came to a hut. Inside was an old woman. They asked about the braying of a donkey. There was no donkey in sight. The old lady explained:

"That is my son. He would always speak to me saying: 'O donkey! Do this. O donkey do that. O donkey go there, etc. I cursed him and supplicated to Allah Ta'ala to transform him into a donkey. Now, every night he brays like a donkey until the morning."

They said: "Show us where is your son." She accompanied them to a grave. A donkey's head was sticking out from the grave." *Wala houla wala quwwata illa bil laahil azeem. May Allah Ta'ala sav us from His Wrath and Chastisement.*

AN AABID'S PEARLS FROM JANNAT

In bygone times there was an *Aabid* in Bani Israaeel. His entire time was devoted to ibaadat. Poverty and hardship had overtaken him and his wife. He went into the desert and remained there worshipping Allah Ta'ala. He would make dua to be alleviated of the hardship. One day he heard a Voice saying: "Stretch your hand and take this." He stretched his hands. Two precious stones of exquisite beauty were placed in his hand.

He went home and said to his wife: "Our hardship is now over." That night in a dream he saw himself in Jannat. A palace was shown to him. It was said: "This is your palace." He saw inside the palace two couches facing each other. One was of gold studded with precious stones. The other one was of silver studded with precious stone. When he looked at one couch he saw a gap the size of the two precious stones which he had received.

He asked the Angel: "Why is this spot in the couch empty?" The Angel said: "It was not empty. However, you made haste, and the two pearls were given to you on earth. The pearls were in this gap."

The *Aabid* woke from his sleep crying profusely. He informed his wife of the dream. The pious lady advised him to supplicate to Allah Ta'ala to take back the pearls. The *Aabid* took the two precious stones and went into the desert where he cried and engrossed himself in ibaadat. He supplicated to Allah Ta'ala to take back the two stones. He continued supplicating until the two pearls had vanished." He heard a Voice saying: "We have returned the pearls to their original place." The *Aabid* expressed his shukr and recited the *hamd* (praises) of Allah Ta'ala.

CELEBRATION OF LAILATUL MI'RAJ

It is generally believed that the great event of Mi'raj (ascension of the Holy Prophet to the heavens) took place in the night of 27th of Rajab. Therefore, some people celebrate the night as "Lailatul- Mi'raj" (the night of ascension to heavens).

Indeed, the event of mi'raj was one of the most remarkable episodes in the life of our beloved Holy Prophet. He was called by Almighty Allah. He traveled from Makkah to Baitul-Maqdis and from there he ascended the heavens through the miraculous power of

Allah. He was honored with a direct contact with his Creator at a place where even the angels had no access. This was the unique honor conferred by Allah to the Holy Prophet alone. It was the climax of the spiritual progress which is not attained by anybody except him. No doubt the night in which he was blessed with this unparalleled honor was one of the greatest nights in the history of this world.

But, Islam has its own principles with regard to the historic and religious events. Its approach about observing festivals and celebrating days and nights is totally different from the approach of other religions. The Holy Qur'an and the Sunnah of the Holy Prophet did not prescribe any festival or any celebration to commemorate an event from the past, however remarkable it might have been. Instead, Islam has prescribed two annual celebrations only. One is Eid-ul-Fitr and the other is Eid ul-Adha. Both of these festivals have been fixed at a date on which the Muslims accomplish a great 'ibadah (worship) every year. Eid-ul-Fitr has been prescribed after the fasts of Ramadan, while Eid-ul-Adha has been fixed when the Muslims perform the Hajj annually. None of these two eids is designed to commemorate a particular event of the past which has happened in these dates. This approach is indicative of the fact that the real occasion for a happy celebration is the day in which the celebrators themselves have accomplished remarkable work through their own active effort. As for the accomplishments of our ancestors, their commemoration should not be restricted to a particular day or night. Instead, their accomplishments must be remembered every day in the practical life by observing their teachings and following the great examples they have set for us.

Keeping this principle in view, the following points should be remembered with regard to the "Lailatul-mi'raj":

(1) We cannot say with absolute certainty in which night the great event of mi'raj took place. Although some traditions relate this event to 27th night of the month of Rajab, yet there are other traditions that suggest other dates. Al-Zurqani, the famous biographer of the Holy Prophet has referred to five different views in this respect: Rabi-ul-Awwal, Rabi-u-Thani, Rajab, Ramadan and Shawwal. Later, while discussing different traditions, he has added a sixth opinion, that the mi'raj took place in the month of Zulhijjah.

Allama Abdulhaq Muhaddith Dehlawi, the well-known scholar of the Indian subcontinent, has written a detailed book on the merits of Islamic months. While discussing the 'Lailatul-mi'raj' he has mentioned that most of the scholars are of the view that the event of mi'raj took place in the month of Ramadan or in Rabi-ul-awwal.

(2) It is also not known in which year the event of Mi'raj took place. The books of history suggest a wide range between the fifth-year and the twelfth year after the Holy Prophet was entrusted with prophethood.

Now, if it is assumed that the event of Mi'raj took place in the fifth year of his prophethood, it will mean that the Holy Prophet remained in this world for eighteen years after this event. Even if it is presumed that the mi'raj took place in the twelfth year of his prophethood, his remaining life-time after this event would be eleven years. Throughout this long period, which may range between eleven years and eighteen years, the Holy Prophet never celebrated the event of mi'raj, nor did he give any instruction about it. No one can prove that the Holy Prophet ever performed some specific modes of worship in a

night calling it the 'Lailatul-mi'raj' or advised his followers to commemorate the event in a particular manner.

(3) After the demise of the Holy Prophet also, no one of his companions is reported to celebrate this night as a night of special acts of worship. They were the true devotees of the Holy Prophet and had devoted their lives to preserve every minute detail of the sunnah of the Holy Prophet and other Islamic teachings. Still, they did not celebrate the event of mi'raj in a particular night in a particular way.

All these points go a long way to prove that the celebration of the 27th night of Rajab, being the lailatul-mi'raj has no basis in the Sunnah of the Holy Prophet or in the practice of his noble companions. Had it been a commendable practice to celebrate this night, the exact date of this event would have been preserved accurately by the Ummah and the Holy Prophet and his blessed companions would have given specific directions for it.

Therefore, it is not a Sunnah to celebrate the Lailatul-mi'raj'. We cannot declare any practice as a sunnah unless it is established through authentic sources that the Holy Prophet or his noble Companions have recognized it as such, otherwise it may become a bid'ah about which the Holy Prophet has observed in the following words: "Whoever invents something in our religion which is not a part of it, it is to be rejected."

Being mindful of this serious warning, we should appreciate that the 27th night of the month of Rajab is not like 'Lailatul-qadr' or 'Lailatul-bara'ah' for which special merits have been mentioned expressly either by the Holy Qur'an or by the Holy Prophet .

However, all the recognized modes of ibaadah (worship) like Salat, recitation of the Holy Qur'aan, thikr, etc. are commendable any time, especially in the late hours of night, and obviously the 27th night of Rajab is not an exception. Therefore, if someone performs any recognized 'ibadah in this night from this point of view nothing can stop him from doing so, and he will be entitled to the thawab (reward allocated for that recognized 'ibadah insha-Allah.) But it is not permissible to believe that performing 'ibadah in this night is more meritorious or carries more thawab like 'Lailatul-qadr' or 'Lailatul-bara'ah', because this belief is not based on any authentic verse or on a sunnah of the Holy Prophet. Similarly, it is not a correct practice to celebrate this night collectively and to invite people to special ritual congregations.

(4) Some people suggest some special modes of worship to be performed in this night. Since no special mode of worship is prescribed by the Shari'ah in this night, these suggestions are devoid of any authority and should not be acted upon.

It is believed by some that the Muslims should keep fast on 27th of Rajab. Although there are some traditions attributing special merits to the fast of this day yet the scholars of hadith have held these traditions as very weak and unauthentic reports which cannot be sufficient to establish a rule of Shari'ah. On the contrary, there is an authentic report that Sayyidna Umar, (radiallahu anhu), used to forbid people from fasting on this day, rather to compel them to eat if they had started fasting.

It should be borne in mind here that a "nafl" fast can be observed any day (except the six prohibited days of the year); therefore, fasting on 27th of Rajab is not prohibited in itself. What is prohibited is the belief that fasting on this day is more meritorious than

fasting in other normal days. One should not fast in this day with this belief. But if someone fasts therein, believing it to be a normal nafl fast, there is no bar against it."

THE 12 CLASSES OF AULIYAA

In the unseen Realm of Wilaayat (Sainthood) the Auliya (Saints) are classified into twelve categories as follows

Aqtaab, Gauth, Imaamain, Autaad, Abdaal, Akhyaar, Abraar, Nuqabaa, Nujabaa, Amad, Fard and Maktoom.

AQTAAB (Singular Qutub)

- a) There is one known as Qutubul Alam. He is also referred to as Qutubul Irshaad, Qutubul Aqtaab and Qutubul Madaar. In the Realm of the Unseen his name is Abdullah
- b) There are seven other Aqtaab who are stationed in seven different regions of the world. One in each region. Each one is known as Qutubul Aqleem.
- c) Five Aqtaab are permanently stationed in Yemen. Each one is known as Qutubul Wilaayat.
- d) Besides the abovementioned Aqtaab there are innumerable Aqtaab. In every town and village one Qutub is stationed.

GAUTH

There is only one Gauth. Some Sufis assert that the Gauth and the Qutubul Aqtaab (mentioned in 1 above) refer to the same Saint. The Gauth is stationed in Makkah Shareef.

IMAAMAIN

These are two Saints who are the assistants of Abdullah, the Qutubul Aqtaab. The names of the Imaamain are Abdul Malik and Abdur Rabb.

AUTAAD

These are four in number. They are stationed in four different zones of the earth.

ABDAAL

This group has forty Saints. Twenty two are stationed in Syria and eighteen in Iraq. Damascus is the headquarters of the Abdaal group.

AKHYAAR

There are five hundred Akhyaar and according to some Auliya there are seven hundred. They have no permanent regions. They travel and wander around the earth. Each one of the five hundred (or seven hundred) is named Husain.

ABRAAR

The majority of the Sufi Saints maintain that Abraar refers to the Akhyaar group. Other Auliya say that the Abraar and the Akhyaar are two distinct groups.

NUQABAA

The number of Saints in this group is three hundred. They occupy the Lands of the Maghrib (Morocco, Tunisia and Algeria). Each one is named Ali.

NUJABAA

They are seventy in number, and are stationed in Egypt. Each one is named Hasan.

AMAD

There are four Amad. They are stationed in four different regions of the world. One in each region. Each one is named Muhammad.

FARD

The Gauth (mentioned in class no. 2) progresses until he reaches the rank of FARD.

MAKTOOM

There is only one Maktoom.

The number of these Saints remain constant. Should anyone of them die the vacancy is immediately filled. Their identities are concealed from ordinary people as they are in charge of such duties and tasks which are mystifying and beyond the layman's grasp of reasoning and understanding. Allah Ta'ala has endowed them with considerable supernatural or miraculous powers. In matters of minutes they are able to journey thousands of miles. The numerous statements of the Auliya establish beyond any doubt the existence of these secret Saints.

Regarding the secret order of Auliya known as Abdaal, Rasulullah (sallallahu alayhi wasallam) said:

"There are forty Abdaal in my Ummah. Twenty two of them are stationed in "Shaam" (Syria) and eighteen in Iraq. Whenever one among them dies Allah Ta'ala appoints another to occupy his (the Deceased's) place. Close to Qiyaamah they all will disappear."

This Hadith has been narrated by Hadhrat Anas Ibn Maalik (radhiyallahu anhu).

Hadhrat Ibn Mas'ood (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that there are three hundred such servants of Allah Ta'ala whose hearts are all like the heart of Aadam (alayhis salaam); forty such servants whose hearts are like the heart of Nabi Ibraaheem (alayhis salaam); five such servants whose hearts resemble the heart of Jibraeel (alayhis salaam); three such servants whose hearts resemble the heart of Mikaaeel (alayhis salaam). One such servant whose heart resembles the heart of Israa'eel (alayhis salaam).

These Auliya are in fact responsible by the Command of Allah Ta'ala, for the functioning of the affairs of the universe.

KASHF

Kashf literally means to open. In the technical terms of the Auliya it refers to messages inspired into the heart of the saintly person. These revelations come from the spiritual realm and are of divine origin.

ILHAAM

Ilhaam is the same as Kashf. However, it is of lesser clarity than Kashf. Both Kashf and Ilhaam are not proofs of the Shariah. They do not constitute a basis for Shar`i law.

If the Kashf and Ilhaam conform to the Shariah, they will be accepted. If in conflict with the Shariah, it will be ignored and a suitable interpretation given to it. It is possible for a Wali to misinterpret or misunderstand his Kashf or Ilhaam. Other external or internal factors may also lead to a misunderstanding of the meanings of these forms of inspirations. Hence, the criterion of Haqq (Truth) and Baatil (falsehood) is only the Shariah.

SIN – A BARRIER

Shaikh Saalih Aarif-e-Kabeer Abu Sulaimaan Daaraani (rahmatullah alayh) narrated: “I attended a wa`az (lecture). The talk of the lecturer had an effect on my heart. However, the effect disappeared as soon as the lecture ended. I attended his bayaan (lecture) a second time. The effect of his talk lingered with me even on the road, but disappeared when I reached home. After attending his wa`az a third time, the effect endured even after I had reached home. I then destroyed all objects of sin I had and took to the Path of Allah.”

[One should repeatedly sit in the company of the pious. The Naseehat of the Sheikh will ultimately establish a lasting effect, provided that one is a sincere seeker of the Haqq - Truth].

ANIMOSITY FOR THE AULIYAA

Hadhrat Abu Hurairah (radhiallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: “Verily, Allah Ta‘ala said: ***“He who harbours animosity for My Wali, I give him notice of war.”***”

THE VALUE OF THE FUQARA AND THEIR TASBEEH

Hadhrat Anas Bin Maalik (radhiallahu anhu) narrates that once the Fuqaraa sent a representative to Rasulullah (sallallahu alayhi wasallam). He said to Rasulullah (sallallahu alayhi wasallam): “I am the delegate of the fuqaraa.” Rasulullah (sallallahu alayhi wasallam) said: “I regard as my friends those whose delegate you are.”

The delegate said: “The fuqaraa say that all goodness has been acquisitioned by the wealthy, while we are deprived. In fact, the wealthy have gained Jannat. They perform Hajj while we lack the means for it. They give Sadaqah, while we are unable. They free slaves while we lack this ability. When they are sick, they transform their wealth into a treasure (by means of charity).”

Rasulullah (sallallahu alayhi wasallam) said:

“Inform them that those among you who are patient and have the niyyat of attaining thawaab, for them are three such ranks which are not for the wealthy. The first rank: In Jannat will be

some mansions of red Yaqoot (a precious stone of Jannat) which will be situated at extremely lofty heights. The people of Jannat will look at these mansions in the same way as the people of the earth look at the stars. Besides a Nabi; a Shaheed and a Mu`min Faqeer, no one will enter. The second rank: The fuqaraa will enter Jannat 500 years before the wealthy. The third rank: When a faqeer recites with sincerity:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

he gains such thawaab which the wealthy will not acquire even if they spend 10 000 Dirhams (in the Path of Allah). This is the superiority of the faqeer over the wealthy in all deeds of virtue.”

When the delegate informed the fuqaraa of this message, they exclaimed in ecstasy: “O Allah! We are pleased! We are pleased!”

HONOUR THE FUQARA

According to Hasan Basri (rahmatullah alayh), Rasulullah (sallallahu alayhi wasallam) said: “Have a greater awareness of the fuqaraa and be kind to them because there is a great treasure for them.”

When the Sahaabah asked about their treasure, Rasulullah (sallallahu alayhi wasallam) said: “On the Day of Qiyaamah it will be said to them; search for those who had given you a piece of bread or who had given you a garment or who had given you water to drink, and take them into Jannat.”

Hasan Basri (rahmatullah alayh) narrated that Rasulullah (sallallahu alayhi wasallam) said: “On the Day of Qiyaamah, the faqeer will be ushered into Allah’s presence. He will plead with Allah as a person pleads with another person. Allah Ta`ala will say:

‘By My Splendour and Grandeur! I did not keep the world away from you because you were contemptible to Me. I did so because I had treasured wonderful bounties for you. These rows (of people) who are in front of you - go into them and take hold of anyone’s hand who had given you something to eat or drink or wear. Then do with them as you wish.’

At that time the condition of the people will be such that they will be immersed in perspiration until their mouths. The faqeer, on hearing this command will enter into the rows and search for the people (who had fed him). He will hold them by the hand and take them into Jannat.”

DU`AA IN DISTRESS

A man came to a Sheikh and said: “*Hadhrat, make dua for me. My wife and children have distressed me considerably.*”

The Sheikh said: “*When your family pesters you and complain, make du`aa. At that time your du`aa is closer to acceptance than my du`aa.*”

THE FOUNTAIN OF KNOWLEDGE

Someone asked Hadhrat Abul Qasim Junaid (rahmatullah alayh): “*From whence did you acquire all this knowledge?*”

Hadhrat Junaid said: “*We did not gain Tasawwuf by fabricating speeches. But we acquired it by means of hunger, renunciation of the world, abandoning the pleasures and comforts of the world, abundance of Thikrullah, fulfillment of the Faraa-idh and Waajibaat, following the Sunnah, discharging all commands and abstaining from all prohibitions.*”

THE CORE OF KNOWLEDGE

Imaam Ahmad Bin Hambal (rahmatullah alayh) used to attend the bayaan (discourse) of a Sufi Aarif. People asked: **“Why do you attend his talks? He is not a Muhaddith nor does he possess any excellence in academic knowledge.”**

Imaam Ahmad responded: *“What do you know? These people have the core of knowledge, i.e. the Ma‘rifat of Allah Ta‘ala.”*

A YOUNG DEVOTEE OF ALLAH

Once while wandering in the mountains of Baitul Maqdis (Jerusalem), Hadhrat Zunnun (rahmatullah alayh) heard a voice supplicating to Allah Ta‘ala. He went in the direction of the voice until he came upon an extremely lean and pale of complexion lad who was pouring out his heart to Allah Ta‘ala. When the lad saw Zunnun, he tried to run and conceal himself among the trees. Zunnun exclaimed: *“O lad! So much hatred and so much ill-manners! This does not befit the dignity of Mu‘mineen. It is bad character.”*

The lad responded with some admonition and advice, then supplicated to Allah Ta‘ala: *“O Allah! Conceal me from those who attempt to sever me from You.”*

As he supplicated, he disappeared from sight.

TO REACH THE SUBLIME GOAL

A man asked a buzrug to teach him something which will benefit him. The buzrug said: *“Flee from people and dissociate from them. You will then meet Allah Ta‘ala. Your union with Him will then be perfect.”*

The man asked for more naseehat. The buzrug said: *“Take hold of Sidq (truth) and taqwa (piety); abandon ujub (vanity) and riyaa (show); be dominant over the nafs and its desires. You will then reach your goal.”*

HADHRAT IBRAHEEM KHAWWAAS AND THE JINN

Hadhrat Ibraheem Khawwaas (rahmatullah alayh) narrates: “Once when I was on a Hajj journey, a strong urge in my heart constrained me to break away from the caravan. I left the main road and continued the journey walking. I walked continuously for three days and nights. I neither thought of food nor water. I did not even have any other need. Ultimately, I came upon an extremely luxurious and dense forest. Everything was green. Fruit trees and fragrant flowers were in abundance. There was a small pond of clear water. I said to myself:

‘This is Jannat.’ I was indeed amazed.

While I was in this state of bewilderment, I saw a group of people approaching. They were adorned in beautiful and shining garments. They came and surrounded me. All made Salaam to me. In response, I said: ‘Wa Alaikum Salaam wa rahmatullahi wa Barakaatuhu.’ The thought of these people being jinn crossed my mind.

One of the group addressing me said: ‘We have a dispute on a particular question. We are a community of jinn. We had heard the sacred Kalaam of Allah Ta‘ala from Rasulullah (sallallahu alayhi wasallam). On the night of Uqbah we were honoured to be in his blessed presence. The blessed talk of Rasulullah (sallallahu alayhi wasallam) has separated us from all worldly affairs. Allah Ta‘ala has bestowed this abode in the forest for us.’

I asked: ‘How far is this place from my companions?’ Hearing this, they smiled. One of them said: ‘O Abu Is`haq! This place is among the wonders and mysteries of Allah Ta`ala. Besides one human being, no one has ever come here. That man was among your companions. He came here and died here. Look! That is his qabr.’

He pointed towards the qabr. The qabr was on the banks of the lake inside a beautiful garden of exotic flowers which I had never seen before. The jinn said: ‘The distance between you and your companions is so many (months or years?).’ [The narrator of this episode could not remember the number of months or years which Ibraheem Khawwaas had mentioned].

Hadhrat Ibraheem Khawwaas asked the jinn to explain the story of the young man who lies buried in the grave. One of them said: ‘We were sitting here by the lake discussing about Divine Love when suddenly a man appeared and made Salaam to us. We responded to his Salaam and asked where he came from. He said that he came from Nishapur. When we asked him how long it took him to reach here, he said, seven days. We asked the reason for his journey. He said that he had heard the Kalaam of Allah, viz.:

“Turn towards your Rabb (i.e. inaabat) and submit (Islam) to Him before there comes to you the punishment, for then you will not be aided.”

We asked for the meanings of inaabat, Islam and athab in the context of this Aayat. He explained: ‘Inaabat means to turn away from yourself and become obedient to Him. Tasleem is to surrender your life to Him, and to understand that Allah is more entitled to your life than you.’

When he was about to explain athab, he let out a chilling scream and died. We then buried him here. May Allah be pleased with him.

Ibraheem Khawwaas continues: “I went to his qabr. At the head-side grew dense bushes of beautiful flowers. On a tablet was inscribed:

‘This is the qabr of Allah’s friend. Love killed him.’

On a page I found there was written the meaning of inaabat. I read and explained it to the jinn. They were very pleased and said that they now received a satisfactory answer to their question. I then became drowsy and fell into a deep sleep. When my eyes opened, I discovered that I was near to Musjid-e-Aisha (in Tan`eem). I still had petals of those flowers. They remained fragrant for a whole year. The petals thereafter disappeared mysteriously.”

FRIENDSHIP

Hadhrat Baqir (rahmatullah alayh) narrates: “My father (Hadhrat Zainul Aabideen) instructed me not to associate with four types of people.

- (1) A fasiq. He will betray you for a morsel of food.
- (2) A liar. He will deceive you.
- (3) A stupid man. He will harm you even if he does something with a good intention.
- (4) A person who severs family ties. He is described as a Ma’loon (accursed) in three places in the Qur’aan Shareef .”

THE KARAAMAT OF A WOMAN

A Buzrug travelling with a caravan passing through a wilderness saw an old woman walking in front of the caravan. The Buzrug thought to himself: “The old woman is keeping ahead so that she does not miss the caravan (and along with it the opportunity to beg from people).”

He took some dirhams from his pocket and was handing it to the old woman. She stretched her hand into the air and brought it back filled with dirhams. She said: “You extracted dirhams from your pocket and I from the unseen realm.” She gave the dirhams to the Buzrug.

THIKR AND THE HEART

Sheikh Abu Abdullah Muhammad Bin Ali Tirmizi Hakeem (rahmatullah alayh) said: “The Thikr of Allah moistens the heart and cultivates tenderness in it. When the heart is bereft of Thikrullah, the heat of the nafs overtakes it; the fire of lust reaches it; the heart becomes barren and hard, and all the limbs refrain from obedience to Allah Ta‘ala.”

A MIRACULOUS EPISODE

Sheikh Abdul Khair Aqta’ (rahmatullah alayh) narrated the following wonderful episode:

“Among the wonders which I had observed was a Habshi (Abyssinian) slave in the Jami’ Masjid of Tartus. He covered his head with his shawl and imagined himself making ziyaarat of the Ka‘bah Shareef. When he opened his head, he found himself in the Haram Shareef at the Ka‘bah.”

TUHFAH, THE MISTRESS OF BARKAT

One night, the illustrious Buzrug, Hadhrat Sirri Saqati (rahmatullah alayh) was unable to sleep. His heart was inexplicably in a severe state of agitation and unrest. He was unable to even close his eyes for a moment. His agitation and depression even deprived him of Tahajjud Salaat that night. After Fajr Salaat he remained in the Jaami’ Masjid listening to a lecture in the hope of attaining some solace. But he says that he found the hardness of his heart having aggravated. He left and attended another lecture, but his agitation and unrest were not relieved. He then went to a gathering of Sufis engaged in discussions of Divine Love, but it had no effect on him. He decided to visit the jail. Perhaps the sorrowful delight of the jail’s inmates would soften his heart and eliminate the agitation. He narrates:

“When I reached the jail, my heart opened up. The hardness disappeared. I saw in the jail a beautiful slave girl clad in expensive garments. The fragrance of musk emitted from her. She appeared virtuous. However, she was handcuffed and had chains round her legs. When she saw me her eyes welled up with tears. She recited poetry of Divine Love. Addressing Allah Ta‘ala, she said: ‘I swear by Your Truth! O Goal of my heart, I take oath in all truth. Even if You split my heart into bits, I shall never abandon You.’”

Hadhrat Saqati asked the warder about the slave girl. “Who is she?”

Warder: “She is a slave and insane. Her master has left her here hoping she would be cured.”

When the girl heard the words of the warder, she shed tears. Hadhrat Sirri Saqati said that the words of the girl made him restless. Her words had brought sadness to his heart and made him cry. When the slave girl saw his tears, she said: “O Sirri! You cry on hearing about His Attributes. What will be your condition when you recognize Him?” Then for a while she lapsed into unconsciousness. When she regained conscious, Hadhrat Sirri said: “O Slave girl!” The girl responded: “Labbaik, O Sirri!”

Hadhrat Sirri: “How did you recognize me?”

Slave girl: “From the time I had acquired ma‘rifat, I never remained ignorant and was never indolent in rendering service. Since I was united I was never separated. The people of ranks recognize each other.”

Hadhrat Sirri: “I have just heard from you that you are in love. With whom are you in love?”

Slave girl: “He who has given me ma‘rifat along with His beloved ones. He who has been most generous. He is close to the hearts. He is the Friend of the beloved who searches for Him. He hears and he knows. He is the All-Wise Creator, Generous and Gracious. He is Most Merciful and the Bestower.”

Hadhrat Sirri: “Who has imprisoned you here?”

Slave girl: “Those who are jealous.”

She let out a loud shriek and Hadhrat Sirri thought she had died. Soon she regained consciousness. Hadhrat Sirri urged the warder to release her. The warder did so. Hadhrat Sirri said: “Go wherever you wish.”

Slave girl: “O Sirri! Where can I go leaving Him? Which is my road? The Friend of my heart has made His slave my master. Therefore, if my (worldly) master is pleased, I shall go away otherwise I shall stay here patiently.

Hadhrat Sirri said to himself: “By Allah! She is more intelligent than myself.” While he was talking to Tuhfah, her master came. Recognizing Hadhrat Sirri, the master conducted himself very respectfully.

Hadhrat Sirri: “She deserves to be more honoured than myself. What is her fault? Which do you dislike?”

Master: “She has many faults. She neither eats nor drinks. The stupid girl neither sleeps nor allows us to sleep. She is always grieving. For every insignificant thing she cries. Crying has become her occupation. All my capital has been wasted on her. I spent 20,000 dirhams in procuring her. I had great hopes of gain because, in addition to her beauty, she is a professional singer.”

Hadhrat Sirri: “For how long has she been plagued by these defects?”

Master: “Since a year.”

Hadhrat Sirri: “How did it begin?”

Master: “Once she was singing with the accompaniment of the harp. Suddenly without any explanation, she smashed the harp and threw it away. She got up shrieking and crying. I accused her of being in love with some man. But, my investigation did not support my allegation. When I asked her if she was in love with any man, she sharply rebuked me and said:

‘My Allah has spoken in my heart. He has brought me near to Him after I had drifted far from Him. He has chosen me. When I was called with love and pleasure, I responded. I became fearful of my past sins, but Divine Love drove away the fear, and cast me into yearning for Him.’”

Hadhrat Sirri: “I am liable for her price. I shall pay you. I shall give you more than her price.”

Master: “But you are a pauper. How can you afford her price?”

Hadhrat Sirri: “Do not be hasty. I shall bring the money.”

Hadhrat Sirri left them. He went home with a great weight on his heart, full of grief and worry. He was shedding tears in abundance. That whole night he supplicated to Allah Ta‘ala.

He could not sleep the entire night. He made dua:

“O Allah! You are the Knower, the Manifest and the Hidden. I trusted in your Kindness. Do not disgrace me in front of the girl’s master.”

While he was engrossed in his dua, someone knocked on the door.

Hadhrat Sirri: “Who is it?”

Stranger at the door: "A friend among friends."

Hadhrat Sirri: "What do you want?"

Stranger: "The Command of Allah, The Merciful has brought me here."

Hadhrat Sirri opened the door. He saw a man with four servants. The stranger asked permission to enter. He then entered.

Hadhrat Sirri: "Who are you?"

Stranger: "Ahmad Bin Muthanna. The Being who is never miserly has enriched me. Last night while I was sleeping a voice ordered me to take five bags of gold coins (Ashrafis) to Sirri Saqati. Make him happy. He will purchase Tuhfah, the slave girl, because We have extended Our Kindness to her. In gratitude to Allah, I fell into Sajdah for having bestowed this bounty to me."

After Fajr Salaat, Hadhrat Sirri, holding Ahmad's hand proceeded to the jail. When the jailer saw Hadhrat Sirri, he exclaimed delightfully: "Welcome! Welcome! I heard a voice last night proclaiming that Allah's Kindness is for this slave girl."

When Tuhfah saw Hadhrat Sirri, tears flowed from her eyes and she sobbed: "You have publicized me to everyone."

Then, Tuhfah's master arrived. He was crying. His face was stricken with grief.

Hadhrat Sirri: "Don't be sad. I have brought the full amount you had paid for her plus 5000 dirhams profit."

Master: "No! By Allah!"

Hadhrat Sirri: "I'll give you 10,000 dirhams more."

Master: "No! By Allah! I will not accept."

Hadhrat Sirri: "20,000 dirhams more."

Master: "Even if you give me the wealth of the whole world, I will not sell Tuhfah. Tuhfah is free for the Sake of Allah Ta'ala."

Hadhrat Sirri (in bewilderment) : "What has happened?"

Master: "Last night I was severely reprimanded and warned. I have left everything and am fleeing to Allah. Allah is responsible for my sustainment."

Ibn Muthanna, by this time was shedding tears.

Hadhrat Sirri: "Why are you crying?"

Ibn Muthanna: "Allah is not pleased with me. Be witness that I am contributing my entire wealth in the path of Allah."

[He apparently arrived at this conclusion because his money did not achieve the emancipation of Tuhfah, the beloved Saint of Allah].

Hadhrat Sirri: "Tuhfah is indeed a noble Mistress of Barkat"

Meanwhile Tuhfah stood up and went into seclusion. She appeared with old simple garments, having removed the expensive clothes with which her master had adorned her. While they looked on, she cried and departed. As she was leaving, Hadhrat Sirri said:

"You have been freed, why are you crying?" She quickly moved on. They all followed.

When they reached outside the prison confines, they found no trace of Tuhfah. She had simply disappeared. They set off in search, but in vain. Along the road, Ibn Muthanna died.

Hadhrat Sirri and Tuhfah's ex-master set off for Makkah. After a long and difficult journey they reached Makkah Muazzamah. Hadhrat Sirri, continuing the story, says:

"One day while making tawaaf of the Ka'bah, I heard some outpourings of love from a wounded heart. The voice cried:

'The beloved of Allah is sick of the world. The illness is chronic. The cure is the illness itself. He has given her to drink the Wine of His Love. The lover is now intoxicated with that Love.

There is no other Love besides Him. The Lover will remain in bewilderment until the goal of His Vision is attained.'

I went in the direction of the voice. When she saw me, she exclaimed: 'O Sirri!' I responded: 'Labbaik! Who are you? May Allah have mercy on you.'

She said: 'La ila ha illalla hu.' After recognition (ma'rifat) you have become a stranger. I am Tuhfah.'

She had become extremely lean and weak. She appeared like a phantom or a thought in the mind. I said to her: 'Tuhfah, from the time you had renounced the world, what bounties did you obtain from Allah Ta'ala?'

Tuhfah: 'He bestowed the love of His Proximity to me and he made me averse to everyone else.'"

Hadhrat Sirri: "Ibn Muthanna is dead."

Tuhfah: "May Allah have mercy on him. My Friend (i.e. Allah) has bestowed to him such bounties and honour which no eye has seen or no ear has heard of. In Jannat he will be my neighbour."

Hadhrat Sirri: "Your former master is with me."

On hearing this, Tuhfah's countenance became grave and she supplicated silently. I was full of apprehension. While I was staring at her, she turned towards the Ka`bah and collapsed. With a heart shattered by grief, Hadhrat Sirri rushed to her. He found her dead. Tuhfah's master appeared on the scene. When he saw what had happened, the agony of his sorrow was unbearable. He fell forward. He too died where Tuhfah had expired. The sorrow of Hadhrat Sirri was beyond description. He arranged for her ghusl and burial. May the Rahmat of Allah be on them.

GOOD DEEDS AND THE GRAVE

A Saalih of Yemen narrated the following episode:

"A Mayyit was buried. As the people were leaving, they heard a loud explosion in the grave. A huge black dog jumped out and fled. A pious man present said to the dog: 'May Allah destroy you! What evil are you?'

Dog: 'I am the evil deeds of that Mayyit.'

Pious man: 'Did the explosion occur to the Mayyit or to you?'

Dog: 'It struck me. The constant recitation of Yaseen, etc. arrived and prevented me from approaching the Mayyit.'

[The good deeds of this Mayyit were strong, hence they overcame his evil deeds by the grace of Allah Ta'ala. If his evil deeds were stronger, they would have overwhelmed his good deeds. He would then have been plunged into a variety of punishment].

TORMENTS OF THE GRAVE

When the grave was dug for an evil man who had died, a large black serpent was found coiled up in the grave. A second grave was dug and there too appeared a serpent. A third and a fourth grave were dug. In each grave a serpent was found. After having dug 30 graves, the people realised that there was no escape from Allah's punishment. Finally the man was buried along with the serpent inside his grave. This serpent was the form his evil deeds had assumed. May Allah Ta'ala save us all.

THE SEA OPENS UP

A Buzrug reported that once he was on a ship. A man on board died after a sickness of several days. The Buzrug says: “We gave him ghusl and Kafan. When we prepared to lower the Mayyit into the water suddenly the sea split into two. The ship ran aground. We disembarked, dug a grave and buried the Mayyit. After we boarded the ship, the sea miraculously closed up and the ship began sailing.”

DECEPTION

A man who used to weigh goods incorrectly (giving less in weight) was dying. A Buzrug who happened to be present made talqeen of the Kalimah, but the man could not recite it. He said: “I cannot recite the Kalimah. The needle of the scale penetrates my tongue (i.e. when he attempts to recite).”

THE NOOR OF TAQWA

Hadhrat Sittul Mulook (rahmatullah alayha) was a famous Waliah (a saintly lady) who lived in Arabia. During her time, all the Auliya and Ulama would greatly honour her. Once she was in Baitil Maqdis. At that time there was a buzrug by the name of Ali Bin Albas Yamaani (rahmatullah alayh). He narrates:

“I was inside the Musjid when I saw a slender pillar of noor extending from the dome of the Musjid right into the heaven. I went to investigate.”

When he came within the vicinity, he saw that under the dome, Hadhrat Sittul Mulook (rahmatullah alayha) was engrossed in Salaat and the pillar of noor was emanating from her.

Hadhrat Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) commented: “*This pillar of noor was the noor of Taqwa which is in the hearts of all Muttaqeen. Sometimes Allah Ta`ala makes it manifest to show others. But the actual abode of this noor is the heart. Be firm in righteousness and abstain from transgression.*”

THE ATTRIBUTES OF WOMEN

Rasulullah (Sallallahu alayhi wasallam) said:

“Be kind to women, for verily they have been created from a rib. The most crooked rib is the uppermost one. If you seek to (entirely) straighten it, you will break it and if you leave it, it will remain crooked. Therefore, be kind to women.” (Bukhari and Muslim)

“Verily, a woman is like a rib.” (Bukhari)

“A woman is like a rib (crooked). If you straighten her, you will break her. If you derive benefit with her, you will derive it from her while there is crookedness in her.” (Bukhari)

"I have not seen any person of greater deficiency in intelligence and Deen than anyone of you (women). You (are capable) of capturing the intelligence of a wise man..." (Bukhari)

In these Ahadith, Rasulullah (Sallallahu alayhi wasallam) is not imparting lessons in physiology. While stating the origin of woman and her psychological and physiological weakness, the aim is to draw man's attention to her natural disposition and way of thinking so that he conditions his own mind to counter her shortcomings with a great measure of toleration and wisdom.

That woman was created from the left rib of Aadam (Alaihis Salaam), is a literal and an Islamic truth, no matter how unpalatable it may seem to western tastes. And, no matter how detestable it may appear to the thinking of westernized Muslims and the vociferous proponents of the equality of sexes, the Islamic truth is that Allah Ta'ala has created woman with deficient intelligence. In relation to man, her thinking is defective, hence Rasulullah (Sallallahu alayhi wasallam) draws our attention to the primordial origin of woman. Her primeval crookedness described by Rasulullah (Sallallahu alayhi wasallam) permeates her whole being just as the baseness of man's primordial substance, viz. sand, manifests itself in the lowly and bestial conduct of man.

Man having been created from sand, cannot entirely shed himself of lowliness and base attributes. Similarly, a woman who was created from a crooked rib will not be entirely without some crookedness in her natural disposition and thinking even if she has attained an elevated moral and spiritual rank.

In the Ahadith mentioned in this context, Rasulullah (Sallallahu alayhi wasallam) informs us that:

1. There is obstinacy in woman's natural disposition.
2. She cannot be expected to rise fully to man's expectations.
3. She is short-sighted, i.e. she generally does not foresee the consequences of her rashness.
4. If man comes down on her harshly, seeking to remedy her natural crookedness and defective thinking, he will break her. This, according to Rasulullah (Sallallahu alayhi wasallam), means talaaq. The marriage will break down irretrievably.
5. The husband should proceed with her Deeni *tarbiyat* with wisdom, understanding and toleration, never expecting too much from her.
6. It is not possible to achieve her full co-operation and obedience.
7. In spite of her weaknesses and defects, man should correctly utilize the benefits, virtues and goodness which Allah Ta'ala has created in her.

THE CUCKOLD HUSBAND

While the Shariah stresses greatly on kindness, love, tolerance and understanding towards the wife, Rasulullah (Sallallahu alayhi wasallam) criticized the husband who lacks manly honour and permits his wife free mingling with other males. Such a husband has been described by Rasulullah (Sallallahu alayhi wasallam) as a *dayyooth* (cuckold).

Such a man is disgraceful and dishonourable. Despite having been divinely appointed the *haakim* (ruler) of the home, the *dayyooth* not only abandons his obligation of protecting the morals and modesty of his wife, but he also brings spiritual ruin onto himself.

A man who lacks the honour and will of protecting his wife's modesty by permitting her to speak and associate with males, destroys his Deen and oversees the destruction of the Deen of his family. Allah Ta'ala says in the Qur'aan Majeed:

"O People of Imaan! Verily, some among your wives and your children are your enemies, therefore, beware of them."

When wives and children induce the husband to flout the laws of Allah Ta'ala then they effectively play the role of enemies. There is no greater enemy than the enemy of Imaan and Deen. A husband should not allow his family to deflect him from the Shariah. He should not concede to the un-Islamic demands of his wife and children. He should not buckle under the nagging and insistence of his wife. For the sake of maintaining a false idea of peace, he should not relent and fulfil the un-Islamic and haraam desires of his wife and children.

The limit of the husband's tolerance and submission to the wife's indiscretion is the confines of the Shariah. In the matter of his rights, he should accept her failings and shortcomings. When she backchats and passes indiscreet remarks he should show tolerance. But, when she demands and desires things which Allah Ta'ala has forbidden, then the husband should refuse with such resoluteness which will not crack under her nagging. In the matter of obedience to the Shariah he should leave no ambiguity. From the very inception his attitude in this regard should be well understood by the wife.

HADHRAT FAATIMAH AND PURDAH

HAYAA (shame and modesty) are integral parts of Imaan, hence Rasullullah (Sallallahu alayhi wasallam) said:

"Hayaa is a branch of Imaan."

Hadhrat Faatimah (Radhiyallahu Anha) excelled in the qualities of shame and modesty. Her observance of the highest form of Purdah (seclusion and concealment from males) indicates the strict demands of Islam regarding the observance of Purdah. Once, Hadhrat Ali (Radhiyallahu Anhu) asked Hadhrat Faatimah (Radhiyallahu Anha): "What is best for women?" Faatimah (Radhiyallahu Anha) replied: "They should not gaze at men nor men at them." When Rasullullah (Sallallahu alayhi wasallam) heard this reply of Faatimah (Radhiyallahu Anha) he (Sallallahu alayhi wasallam) approved of it and made Du'aa for Faatimah (Radhiyallahu Anha).

In one Hadith it appears that upon hearing this reply of Faatimah (Radhiyallahu Anha) Rasullullah (Sallallahu alayhi wasallam) said: "Faatimah is part of my flesh." This answer of Rasullullah (Sallallahu alayhi wasallam) indicates the correctness of the answer and that it was exactly the view of Rasulullah (Sallallahu alayhi wasallam). When females are buried, the Islamic requirement is for their bodies to be concealed by a sheet held over as the body is being lowered into the grave. This practice is observed despite

the fact that the female body is covered in “kafan” consisting of five different sheets wrapped around the body. The entire body from above the head to below the feet are draped in five garments and totally concealed from the gaze. However, despite this total covering, Hadhrat Faatimah (Radhiyallahu Anha) made “wasiyyat” at the time of her death that her body must be hidden totally from the gaze of males. This wish was carried out and the Sahaabah enacted “Ijma” (consensus of opinion) that this practice of Purdah for the dead female body be instituted as a Shar’i practice at all times. Hence, we find today the Ummah strictly observing this practice of Purdah for the dead female body initiated by Faatimah, the beloved daughter of Rasulullah (Sallallahu Alaihi Wassallam).

Now when this is the high standard of Purdah for even the dead body which is devoid of lustful attraction, what does Imaani intelligence dictate on the issue of Purdah for a living female of attraction?

“Ponder! O People of Intelligence!” (Qur’aan)

FEMALE DEFICIENCIES

Addressing the womenfolk, Rasullullah (Sallallahu alayhi wasallam) said:

“O Assembly of women! Spend in charity, for I have been shown that the majority of the Fire are you (women)”.

The women asked: “O Rasullullah! What is the reason for this?”

Rasullullah (Sallallahu alayhi wasallam) replied: “You curse in abundance and you are ungrateful to your husbands. I have not seen anything of imperfect intelligence and Deen being able to capture the intelligence of a wise man so much as one of you (women) can”.

The women asked: “What is the imperfection of our Deen and intelligence, O Rasullullah?”

Rasullullah (Sallallahu alayhi wasallam) said: “Is the shahaadat (evidence) of a woman not equal to half the evidence of a man?”

The women replied: “Yes”.

Rasullullah (Sallallahu alayhi wasallam) said: “That, then is the imperfection (nuqsaaan or defect) of her intelligence. What! When she is in the state of haidh neither does she perform Salaat nor fast?”

The women replied: “Yes”.

Rasullullah (Sallallahu alayhi wasallam) said: “That, then is the imperfection of her Deen”.

(Bukhari and Muslim)

QUESTIONS & ANSWERS

Q. Is it permissible to invest with Anglo Wealth Shariah Co.?

A. Do not be misled by the 'shariah-compliant' claims and the 'Islamic' terminology which these riba institutions manipulate to deceive Muslims. It is not permissible to invest in Anglo Wealth.

Q. What should a person do if he committed kufr? How does he again enter the fold of Islam?

A. The one who has committed kufr should first regret in his heart, and acknowledge that his statement/act was kufr. Then he should recite the Kalimah Shahaadat once audibly to himself. Thereafter he should perform two raka'ts Salaatut Taubah and sincerely repent and ask Allah Ta'ala to forgive him for all the kufr he has done, whether he knows of it or not, or whether he remembers it or not. In addition, if he is married, he has to renew his nikah which could be done privately at home with just two witnesses. This will suffice.

Q. What are the Sunnat acts for the night of 27 Rajab? Is it Sunnat to fast on the 27th?

A. The customs about Rajab are bid'ah. It is haraam to indulge in these customs which have no basis in Islam. There are no Sunnat acts for 27th Rajab, and it is not Sunnat to fast on 27th Rajab.

Q. A sheikh claims that he is taking instructions directly from Rasulullah (sallallahu alayhi wasallam), not in a dream, but in visions while he is awake. Please comment.

A. Don't be bamboozled by the claims of the 'sheikh'. There are many quacks and charlatans masquerading as sheikhs. The criterion is the Shariah, not the dreams or kashf of any Wali. Don't attach any credence to the claim of the 'sheikh' receiving instructions from Rasulullah (sallallahu alayhi wasallam). We take our instructions from the Shariah taught to us by Rasulullah (sallallahu alayhi wasallam). The Shariah is not what someone sees in dreams and visions.

Q. Which banks trade with shariah compliant deals?

A. There is not a single bank, kuffaar-owned or Muslim owner-owned, which is shariah-compliant. In fact the term 'shariah-compliant' has become an abusive term. It is a term coined to hoodwink the masses who are deceived by the utilization of Islamic terminology by all these capitalist riba banks. There is nothing Islamic about these banks. Ulama of the scholars for dollar kind halaalize the riba products of these banks. They do so for the huge 'salaries' – haraam 'salaries' – the banks pay for halaalizing riba, faasid and baatil transactions. Do not be duped. Do not become enmeshed in the riba tentacles of these capitalist riba banks. These banks do not offer products which satisfy the Shariah.

Q. Salafis say that it is not permissible for a woman to adopt her husband's surname. Is this correct?

A. It is baseless. There is no Shar'i prohibition in adopting the husband's surname.

Q. What is the Shar'i status of a Muslim who claims that photos of people and animals are halaal?

A. Hadhrat Maulana Yusuf Ludhyaanvi (rahmatullah alayh) answers this question succinctly, saying: "Pictures are haraam. Undoubtedly they are haraam. It is Qat'i (absolutely) haraam. It may not be made lawful by any interpretation. No one's interpretation can transform a haraam into halaal. It is the incumbent obligation of the (Islamic) government to abstain from printing currency notes with pictures. It is the compulsory obligation of Muslims to demand that the government refrains from this sin." The halaalizers of a Qat'i Haraam lose their Imaan. Alas! There are no Islamic governments existing today.

Q. What is the rule of Salaam while one is eating? Is it incumbent to respond to the Salaam?

A. Salaam should not be made to a person who is eating. It is not Waajib on him to respond.

Q. I have heard some people say that it is necessary to cover dishes at night time. Does this rule apply to utensils with food?

A. Utensils containing food should be covered. This is necessary according to the Hadith. Shaitaan does not interfere with covered utensils. If the dish is left open, shaitaan will interfere with the utensil and the food. Empty utensils should be inverted and not left open. It is also mentioned in the Hadith that during the course of the year there is a night in which an abundance of calamities descend. These calamities will settle in open dishes.

Q. What should I do when I am invited to a walimah where haraam activities also take place such as photography, music and intermingling of sexes? I am told that it is Sunnat to attend the walimah.

A. It is not Sunnat to attend and participate in a haraam function. It is haraam to go to such a 'walimah' where haraam activities are committed.

THE RIZQ OF THE MALAAIKAH

All created beings are in need of Rizq to sustain life. However, there is considerable difference in the Rizq of the great variety of created species. The Rizq of the Malaaikah is *Tasbeeh* (Reciting the praises of Allah Ta'ala and *Taqdees* (Proclaiming the Purity of Allah Ta'ala). Just as human beings are in need of air, water and food for their sustenance, so are the Malaaikh in need of Tasbeeh and Taqdees for their sustainment.

The closer the human being is to the spiritual and celestial realm, the less is he in need of earthly nourishment. Hadhrat Nabi Isaa (alayhis salaam) is alive in the heaven for more than 2000 years without water and food.

The anecdotes of innumerable Auliya testify that they would go without food and water for days without suffering any physical detriment. In a Hadith it is mentioned: "*Tasbeeh and Taqdees which suffice for the inhabitants of the heaven (the Angels) suffice for them (the Auliya) too.*"

SAFEENATUSH SHAITAAN

THE DEVIL' SHIP-CRUISE TO JAHANNAM

Shaitaan has indeed adorned flagrant vice and immorality by depicting the evil of the vile ship-cruise with 'Islamic' hues. In a previous article some naseehat was offered regarding the satanic cruise to Hell. A CONCERNED BROTHER complements the naseehat with the following information which we reproduce verbatim:

"The msc 'halaal' cruise organisers intend performing Jummuah salaah aboard the cruise liner. Is Jummuah salaah aboard a ship valid?

(Jumuah Salaat is not valid on the Ship of Shaitaan – The Majlis)

The MSC 'halaal' cruise.

At the outset it must be stated that the MSC 'halaal' cruise is nothing but pure deception. The abbreviation MSC more fittingly stands for *Muslims Should Compromise*. It is obvious that each and every Muslim who sets foot aboard that shaytaan-infested cruise liner will have to compromise a great deal of his Deen in order to stay afloat *safeenatush shaytaan* (the ship of shaytaan) which abounds with an abundance of great fitnah.

Regarding the availability of halaal food, it is only a question of which 'halaal' certified carrion will be served. The rat race is on for the South African 'halaal' bodies to make a debut aboard shaitaan's msc cruise liner. The information provided by the msc cruise liner authorities states the following in a question and answer format:

Q. "Will there be officials available on site from the appointed Halaal certifying body to observe that all meals/snacks comply with the necessary Halaal standards?

A. Yes, we will endeavour to secure the services of one of the Halaal certifying bodies onboard the cruise to ensure that the minimum Halaal standards are met, at the very least.". ***(It will be a case of carrion personnel certifying carrion as 'halaal', Darkness piled on darkness – filth on filth – The Majlis)***

If SANHA's maximum halaal standards mean stunned, carrion chickens, what chicken will be served that will meet minimum Halaal standards? Whilst the organisers are quick to state that all the utensils will be 'sterilized' (probably with an alcohol based sterilizer), they conveniently remain silent with regards to where the 'halaal' meat will be stored. It will probably be stored in freezers containing pork and ham. It should therefore not come as a surprise should it transpire that the Muslims aboard the cruise liner were 'mistakenly' fed pork. ***(Regardless of the utensils in which haraam filth, pork and liquor had been served to others all year through, physical 'sterilizers' and even water cannot purify such mal-oon utensils from the spiritual filth which contaminates these utensils. How can a Muslim of healthy Imaan ever consume water or juice from a glass which had been used to serve liquor, even after that glass was washed? How can a Muslim who knows that he/she is a Muslim ever eat from a plate from which pork was served, even if that plate has been washed? Will any Muslim who happens to be sane in his/her brains, and healthy in Imaan, ever eat his/her food from a chamber pot used for***

urination and even defecation even after the chamber pot has been washed? Will a Muslim drink from a glass which was used to drink urine, even after that glass has been washed? – The Majlis

Whilst the promoters vociferously proclaim that the on-board bar and casino will not operate for the duration of the cruise in order to make the cruise 'islamic' (***some 'islam' of Iblees – The Majlis***), their deathly silence regarding the bar and casino surcharge betrays their true shaitaani colours. In this regard, the msc authorities state: "What is the reason for the on-board bar revenue and casino surcharge (OBR)? The OBR surcharge is a surcharge paid to MSC Cruises for the leasing of the cruise ship in its entirety and ensuring that the casino and nightclub are completely shut down and the bar does not contain any alcoholic beverages. The surcharge applies to every passenger over 18 years of age and amounts to R1000.05 per person."

The above stipulation effectively means that each passenger above 18 years of age will have to contribute R1000.05 in order for the casino and nightclub to close shop. Whilst on a normal cruise, a man is free to abstain from supporting the nightclub and casino, this same man is compelled to pay R1000. 05 to compensate the casino and nightclub for expected losses. What kind of 'halaal' cruise is this? How can any Muslim pay R1000.05 in order to 'lease' a nightclub and casino? With regards to the on-board entertainment the msc authorities state: "Islamic songs will be played and sung. The entertainment line-up, which includes some of South Africa's finest Muslim entertainers, has been overhauled completely to ensure that it does not go against the basic Islamic principles."

What concept of Islamic principles do these kuffaar authorities have? The nasheed group/band Wahid who will be entertaining is composed of a rappper(s) and beatboxer(s). (***These are fussaaq and fujjaar shaitaani personnel employed by Iblees to sow the seeds of nifaaq in the hearts of Muslims who will be frolicking and lustfully indulging in fisq and fujoor. Rappers and beatboxers are among the agents of Shaitaan. They are the cavalry of Iblees. They mimic the voice of the Devil-in-Chief. – The Majlis***) What entertainment will a Qaari provide? Is the Quran recitation going to become entertainment aboard the cruise liner? What is Dr Katz, a female doctor doing as part of the entertainment group? Is she along with the rest of the females who are setting sail aboard the msc going to make lewd spectacles of themselves by allowing the menfolk to cast lascivious glances at themselves in the name of 'entertainment'? What about the swimming pool where males and females can swim together?

The principle of all hands on deck, all clothes below deck, applies to the pool. What about all the females (waitresses and ship crew included) who will be romping around the ship of shaitaan, from upper deck to lower deck. Perhaps this ship is setting sail for the throne of shaytaan which, according to the Hadith, is situated on water.

Every Muslim who intends sailing on the msc should take cognisance of the hadith of Rasululallah (Sallallahu alayhi wasallam) which states: "*Sin is what bothers the conscience*". If after ruminating on the above hadith, one cannot realise the sin, futility

and vileness of the so-called 'halaal' cruise, then perhaps it is time to assess the authenticity of one's Imaan. *(End of the Brother's letter)*

The explicitness of the immorality which will be perpetrated on board the Devil's Ship, precludes even self-deception. No one, not even the organizers of this haraam cruise, can honestly believe the dastardly canard of the designation, "*Halaal/Muslim cruise*." Of a certainty, the females will not be locked up to pass their days cooped up like the carrion broiler chickens in the cabins. They are all set to roam and romp on the deck, in the shaitaani amusement halls, pool, on the decks, etc. They are all poised for the commission of every brand of zina – all paraphernalia of zina and actual zina. There will be plentiful zina dalliances. All the passengers on that ship of shaitaan will be fully exposed to the contagion of sin and the indiscriminate mayhem of fisq and fujoor. *Safeenatush Shaitaan* is a satanic abode for the achievement of gratification of the concupiscent designs of the carnal *nafs* of the fussaag and fujjaar occupants of the vile ship. All the Salaat which will be hypocritically performed to befool, befuddle and dupe the performers and to lull their conscience with a hallucinatory aura of piety will not depurate their tarnished souls from the spiritual impurities with which the *la'nat* of that devil's ship will impregnate their hearts.

Each and every so-called Muslim female who will be on the shaitaani voyage is Islamically speaking a prostitute. Their presence will be designed to attract maximum male fussaag and fujjaar attention. Rasulullah (sallallahu alayhi wasallam) described a perfumed woman walking pass a gathering as a woman who "is so and so". This signifies her being akin to a prostitute. On the Devil's Cruise, the tools of Iblees will not be confined to perfume. It will be perfume, fine garments, allurements of femininity, female exhibition and seduction. Precisely for their expertise in the deployment of such wiles did Rasulullah (sallallahu alayhi wasallam) describe such lewd women as *Habaailush Shaitaan (the snares of shaitaan)*.

Every act on that haraam shaitaani ship will be the devil's act. The whole ship is *mal-oon and mabghoodh*. Every person on board Jahannam's boat will be under the *la'nat and ghadhab* of Allah Ta'ala and His Malaaikeh. Every Muslim is required to seek a fatwa from his/her heart and intelligence. What will be your state if Maut apprehends you on a ship sailing to Jahannum? What will be the condition of shaitaan's passengers if the evil ship should sink? Muslims are required to engage their *Aql*, and when reflecting, intelligence should be coloured with the hues of Imaan. Only then will they be able to think and decide according to the Qur'aan and the Sunnah.

"THE LIFE OF THIS WORLD IS BUT PLAY AND AMUSEMENT WHILE THE ABODE OF THE HEREAFTER IS BEST FOR THOSE WHO HAVE FEAR (FOR ALLAH). WHAT! DO YOU HAVE NO INTELLIGENCE?
(Qur'aan)

"THEY SHOULD CRY MUCH AND LAUGH LITTLE..... (Qur'aan)

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) SAID:

"IF YOU KNEW WHAT I KNOW (OF MAUT, THE QABR AND QIYAAMAH), THEN YOU WOULD LAUGH LITTLE AND CRY MUCH. YOU WOULD NOT DERIVE PLEASURE FROM YOUR WIVES IN YOUR BEDS, AND YOU WOULD RUN INTO THE WILDERNESS WISHING THAT YOU WERE A BLADE OF GRASS...."

"WHAT RELATIONSHIP DO I HAVE WITH THIS WORLD? MY EXAMPLE IS LIKE THAT OF A HORSERIDER (ON A JOURNEY TRAVERSING THE DESERT) WHO SEEKS THE SHADE OF A TREE (FOR A SHORT WHILE), THEN (AFTER RESTING) HE LEAVES THE TREE AND ISSUES FORTH (INTO THE DESERT) TO CONTINUE (HIS JOURNEY TO REACH HIS DESTINATION)."

"IF YOU, O AISHAH! INTEND TO LINK UP WITH ME (IN JANNAT), THEN CONTENT YOURSELF WITH ONLY SO MUCH WORLDLY PROVISION AS A HORSERIDER TAKES (WITH HIM ALONG THE JOURNEY), AND BEWARE OF THE COMPANY OF THE WEALTHY, AND NEVER REGARD A GARMENT TO BE OLD AS LONG AS YOU CAN PATCH IT."

"EVERY SPORT OF THE MU'MIN IS BAATIL (FALSE AND HARAAM) EXCEPT HIS PLAY WITH HIS WIFE, BOW AND HORSE."

"THIS WORLD IS AN ABODE FOR ONE WHO HAS NO ABODE (IN THE AAKHIRAH). IT IS WEALTH FOR ONE WHO HAS NO WEALTH (IN THE AAKHIRAH), AND HE WHO HAS NO BRAINS ACCUMULATES (THE WEALTH OF THE WORLD) FOR THE SAKE OF THE WORLD."

"THIS WORLD HAS BEEN CREATED FOR YOU (TO TRANSPORT YOU TO JANNAT), BUT YOU HAVE BEEN CREATED FOR THE AAKHIRAH."

DOES THE SHIP OF SHAITAAN CRUISING TOWARDS JAHANNAM FIT ANYWHERE INTO THIS EQUATION? THE CURSE OF ALLAH AZZA WA JAL SETTLES ON *SAFEENATUSH SHAITAAN* AND ON THE PASSENGERS OF THIS SHIP OF THE DEVIL EVERY PASSING SECOND. WHO IS PREPARED FOR MAUT IN THE LAP OF IBLEES?

"AND ONLY THE PEOPLE OF INTELLIGENCE DERIVE LESSON (FROM THE WARNINGS OF THE QUR'AN AND AHAADITH)." (Qur'aan)

A SIN REMAINS A SIN

“Bear in mind that a sin remains a sin in all conditions even if the whole world is soiled in it. When a sin becomes universal, then its misfortune and evil also become universal although every person is liable for his own deeds. The appearance of some Ulama on television does not halaalize it. The Imaam of the Haram shown on television to perform Taraaweeth does not halaalize it. It is not proof for its permissibility.

If a physician suffers from a disease, the disease remains a disease. It does not become health on account of the physician's ailment. It cannot be called health.”

(Hadhrrat Maulana Yusuf Ludhyaanvi – rahmatullah alayh)

The appearance on television of the conglomerate of the ulama-e-soo' (evil, satanic 'ulama) – the scholars for dollars – in no way whatsoever minimizes the gravity of the sin of pictography. In fact, those who halaalize pictures of animate objects lose their

Imaan. Salaat behind them is not valid. Whoever suffers the misfortune of performing Salaat behind such villain scholars of dollars should repeat their Salaat.

THE 9TH ZIL HAJJ

It is Sunnah for the Ahlus Sunnah Wal Jamaa'ah (The followers of the Four Math-habs) to fast on the 9th Zil Hajj. And, the 9th Zil Hajj is whenever it happens to be the 9th in terms of local hilaal sightings.

Regardless of the 9th in Saudi Arabia not coinciding with the 9th in another country, the people in the latter country should fast on the day it is the 9th for them.

Devious Salafis masquerading as Hanafis attempt to fool and befuddle unwary followers of the Ahlus Sunnah by citing from the Kitaabs of our illustrious Hanafi Fuqaha while in their hearts they regard these great Kitaabs as being 'RUBBISH'. They mis-manipulate the statements of our Fuqaha to suit their stupid and baatil beliefs and practices whilst they cherish an inveterate hatred for our Fuqaha, especially for Imaam Abu Hanifah (rahmatullah alayh). Just don't be duped by these impostors.

Beware of the deviant Salafis pretending to be Hanafis. They have borrowed from Shi'ism the despicable doctrine of Taqiyah to conceal their identity and beliefs in order to bamboozle the Muqallideen, especially Hanafis, and to ensnare them into the web of errant Salafi'ism.

There is no principle in the Shariah which demands unification of Eids, etc. with Saudi Arabia. Remember that Saudi Arabia is currently in the throttling grip of a Faasiq and Faajir regime. Muslims, therefore, find no pride and no happiness in submitting to the decrees emanating from a regime of fussiaaq and fujjaar.

If ARABIA was today governed by a pious Khalifah, the entire Muslim world would have considered it the greatest honour to submit without question to every decree issued by a PIOUS Khalifah who is Allah's Shadow on earth. But the faasiq-faajir Saudi regime is the shadow of Iblees on earth.

The scholars - or the palace scholars of Saudi Arabia are members of the fraternity known as Ulama-e-Soo' (Evil Ulama). Their rubber-stamping of the whims and fancies of the Saudi king is thus devoid of Shar'i substance.

MUSLIM ARE REQUIRED BY THE SHARIAH TO FOLLOW THEIR ISLAMIC DATES DETERMINED ON THE BASIS OF LOCAL SIGHTINGS, AND TO IGNORE THE FLOTSAM DISGORGED BY THE AGENTS OF THE FAASIQ-FAAJIR SAUDI REGIME.

PLEASE NOTE THAT AMONG THE SALAFIS MASQUERADING AS HANAFIS IN SOUTH AFRICA ARE THE FOLLOWING CHARACTERS:

- MUFTI ISMAIL MENK OF ZIMBABWE
- MAULANA MUA'AZ EBRAHIM
- MAULANA MAS'OOD EBRAHIM
- AL-KAUTHAR CENTRE

Maulana Muaaz and Maulana Mas'ood Ebrahim are both of Lake Field, Gauteng. The one runs the Madrasah known as Falaahud Daarain, and the other is the Imaam of the Lakefield Musjid.

The list of Salafis masquerading as Hanafis shall increase as more impostors are uncovered and exposed, Insha-Allah

THE BEGINNING OF MAN

Q. I am plagued by severe doubts about the beginning of mankind. How is it possible to believe that besides Adam and Hawwa there were no other humans? If they were the only human beings, who was the wife of his first son and husband for his first daughter?

A.It suffices to know that Allah Ta'ala created Aadam and Hawwaa (alayhis salaam) and that they were the first of the human race to appear on earth. It is incumbent to accept and believe this much. Denial of this fact is kufr. Thereafter in which manner Allah Ta'ala spread out people on earth does not matter. The fact remains that people are existing and the only Creator is Allah Ta'ala.

However, we shall endeavour to answer your doubts in this regard. The first children to be born to Aadam (alayhis salaam) were a set of twins (one male and one female). The male's name was Qabeel and the female's name Qaleemah. Thereafter sets of twins were born in rapid succession by the permission and power of Allah Ta'ala. Aadam (alayhis salaam) had a total of 20 sets of twins, each set having a male and a female. The last of them was Abdul Mugheeth and his sister Ummul Mugheeth. The second son of Aadam (alayhis salaam) was Haabeel and the third son was Sheeth (alayhis salaam). By the time Aadam (alayhis salaam) died there were 400,000 people on earth. The sons and daughters of Aadam (alayhis salaam) were blessed with numerous children and each family reproduced in quick succession. Nabi Aadam's age was approximately 1,000 years.

Many names of the children of Aadam (alayhis salaam) appear in the Tauraah.

In order to start the process of procreation, Allah Ta'ala, in the beginning permitted marriage between the sons and daughters of Aadam (alayhis salaam). However, in that first system of marriage, the female and male of the same set of twins could not marry each other. The male of one set of twins married the female of another set of twins. After a while when a sufficient number of families was established in this way, Allah Ta'ala prohibited this system of marriage.

When Nabi Nooh (alayhis salaam) embarked on the ship during the great flood, there were approximately 70 people on board. The question of how mankind again started after the Flood, therefore should not pose any riddle. Among these persons were the three sons of Nooh (alayhis salaam). Saam was the progenitor of the Arab or Semitic race; Haam was the father of Habash or the African race and Yaafith was the Father of Unaan-e-Awwal or the Greeks. These sons spread out into different parts of the world. Each of these sons had three sons who also spread out.

This is an outline of the development and spread of mankind on earth.

With regard to the great Flood, one reliable view is that all people inhabiting the world at that time were not destroyed. Only the people of a particular region were destroyed.

According to the Qur'aan, Allah Ta'ala had decreed the year to have twelve months from the very beginning of Aadam's time. While we have not yet seen any narrations on the names of the days and months, it will be safe to presume that these names were decreed by Allah Ta'ala. Aadam (alayhis salaam) was the most perfect and most intelligent and knowledgeable man. He appeared on earth in the most perfect state. He was not an ignorant 'cave-man'. He was instructed in all worldly affairs, including farming, preparing food, sewing garments, etc. by Jibrael (alayhis salaam). Thus all subsequent developments in every field of life have their origins in the Ta'leem of Nabi Aadam (alayhis salaam).

We advise that you increase your Thikr of Allah Ta'ala. Recite the Thikr of La ilaha illallaahu constantly and in abundance. Insha'Allah, your heart will open up and you will understand that these issues pertaining to the distant past history of mankind are irrelevant for the purpose of gaining nearness to Allah Ta'ala. Precisely for this reason does the Qur'aan not concern itself with the details of historical events.

May Allah Ta'ala guide you and ourselves.

THE SOUKS OF SHAITAAN

By MAULANA YUNUS PATEL (Rahmatullah alayh)

There is a sickness in society which has now reached epidemic proportions. It is so serious that it requires a repetition in its warnings to drive the point home.

Fitnahs (Trials, It also implies, corruption, mischief, etc.) **abound, and the worst and most dangerous fitnah is that which takes the form and garb of Deen.**

In the name and guise of Deen, Muslims are being invited to 'Fund-raising' programmes, lunches, dinners, pre-Ramadaan and Eid Fairs. Funds are being raised for Deeni projects in this manner. The context of these programmes is 'Fun' and 'Entertainment' which entails socializing. The Muslim is encouraged to bring along wife, daughters, mother and sisters.

Since this is in the name of Deen, people consider it as Ibaadah (worship), something virtuous. ...One can gauge how serious the matter is. The person is not going to make Taubah for this. He is not going to consider the intermingling and the socializing as sinful, because the event is promoted as something meritorious and 'Halaal', and because the invitation is from people and organizations that are representing Deen, and whom it is expected, would know better as to what is Haraam and Halaal.

'What a kind of revolution! ...That Ummah which detested Haraam, which stayed far from that which is doubtful, now has no fear indulging in Haraam.'

Even if an 'Aalim is involved in such activities or endorsing such programmes and is seen at such venues, this does not make Haraam, Halaal. ...This is the weakness of that 'Aalim.

There are so many who are deendaar and they know better than to attend such programmes; their hearts will give them the fatwa: **‘Don’t go’ – then why still go?** ...Thereafter complaints are presented of the immodest dressing of the women, the intermingling of sexes, the disconcerting condition of the youth, etc. ...This is the trap of shaytaan and nafs! ...So the person is gazing at such strange women (or vice versa), engaging the nafs in Haraam pleasure and destroying the heart with evil desires.

Those who have *ta-alluk* (a connection) with Deen and have *ta-alluk* with the Mashaa`ik, must prove their piety and sincerity by restraining themselves from such fitnah. The instruction and order of Shariah is:

‘IT IS NOT PERMISSIBLE TO BE PRESENT IN A GATHERING WHERE ALLAH TA’ALA IS BEING DISOBEYED.’

Mullah Ali Qaari (*Rahmatullahi ‘alaihi*) has defined Hayaa (modesty) as : “The Haqeeqat (reality) of Hayaa is that your Maula (Your true Master) must not find you in that place which He has forbidden.” ...Or indulging in that which He has forbidden.

Such events and functions bring one close to Zina (adultery). Allah Ta’ala says: **“And come not near to Zina. Verily it is a shameful and evil path” [Surah Al- Isra 17 : 32]**

Such functions promote Zina of the eyes, whereas it is from the Commandments of Allah Ta’ala that we lower our gazes from looking at ghair-mahareem. Allah Ta’ala addresses both the believing men and believing women: **“Tell the believing men to lower their gaze (from looking at that which is Haraam) and to be modest ... And tell the believing women to lower their gaze (from looking at that which is forbidden) and to be modest and not to show off their beauty ...[Surah Nur 24 : 29/ 30]**

Young men have written to me and have mentioned quite explicitly that their intentions in frequenting such functions, fairs, souks and programmes is for no other purpose but to admire the women. Some have even mentioned deriving Haraam pleasure by deliberately touching those women in the crowd (*Na-uzu Billahi min zaalik*) – and if these are not our wives, then they are our daughters or mothers or sisters or nieces who are exposed to lustful glances and touching.

So when it is plainly evident that these programmes and fairs are against the Pleasure of Allah Ta’ala, **we can stop ourselves and our families** even if we cannot stop others.

Rasulullah (Sallallaahu ‘alayhi waSallam) said: “THE MOST BELOVED PLACES IN THE SIGHT OF ALLAH ARE THE MASAAJID, AND THE MOST DISLIKED PLACES IN THE SIGHT OF ALLAH ARE THE SOUKS (MARKETS and BAZAARS).” (Sahih Muslim)

SHIAHS ARE BEYOND THE FOLD OF ISLAM

SHIAS BY VIRTUE OF THEIR MANY BELIEFS OF KUFR, ARE OUT OF THE FOLD OF ISLAM. SOME OF THEIR BELIEFS OF KUFR ARE AS FOLLOWS:

1. THEY DENY THE AUTHENTICITY OF THE QUR'AAN SHAREEF, CLAIMING THAT IT IS A FABRICATION OF THE SAHAABAH. IT IS SHIAH BELIEF THAT THE 'TRUE' QUR'AAN IS

WITH IMAAM MAHDI WHO HAD DISAPPEARED INTO A CAVE WHEN HE WAS 7 OR 8 YEARS OLD.

2. EXCLUDING A FEW, ALL THE SAHAABAH BECAME MURTADS AFTER THE DEMISE OF RASULULLAH (SALLALLAHU ALAYHI WASALLAM).

3. THEIR TWELVE IMAAMS ARE NABIS, HENCE JIBRAEEL (ALAYHIS SALAAM) BRINGS WAHI (REVELATION) TO THEM IN THE SAME WAY AS HE HAD BROUGHT WAHI TO RASULULLAH (SALLALLAHU ALAYHI WASALLAM).

4. THEY SLANDER HADHRAT AISHAH (RADHIYALLAHU ANHA) WITH THE VILE ACT OF ADULTERY – NAUTHIBILLAH!

5. BESIDES THE ABOVE, SHIAHS SUBSCRIBE TO MANY EXTREMELY CORRUPT BELIEFS AND PRACTICES SUCH AS LEGALIZED ADULTERY.

IN VIEW OF THE MANY BELIEFS OF KUFR, SHIAHS ARE NOT MUSLIMS, HENCE:

- a. It is not permissible to consume the slaughtered meat of Shiah.
- b. Marriage with Shiah is not valid.
- c. It is not permissible to accord Islamic funeral and burial rights to Shiah.
- d. Shiah may not be buried in the Muslim Qabrastaan (Cemetery).

PARENTS

Rasulullah (sallallahu alayhi wasallam) said:

1. “The pleasure of Allah is in the pleasure of (your) father.
2. “Your father is the centre portal of the gates of Jannat. Now whoever desires, may guard it, and whoever wishes, may destroy it.” It is guarded by means of obedience, and destroyed by disobedience to parents.
3. “Verily, of the most virtuous deeds is to be kind to the family of your father’s friends after his death.”
4. “Three Duas are *Mustajaab (readily accepted)*: The Dua of your father. The Dua of the musafir, and the Dua of the oppressed.”

It is mentioned in the Hadith that looking with affection at the faces of parents is the equivalent of the reward of a Hajj. For each look of affection cast at parents, the child receives the thawaab of a Hajj.

FEET IN RUKU’ AND SAJDH

Q. A Maulana says that it is Sunnat for males to join the ankles in Ruku’ and Sajdah. I have seen the general practice of the Ulama is to keep the feet in Ruku’ and Sajdah spread in the same manner as they are in Qiyaam. What is the Sunnat method?

A. Joining the ankles in Ruku’ and Sajdah is not Sunnat. The Maulana Sahib has erred in his conclusion. He has misunderstood the relevant Hadith narrations in this regard. Imaam Tahaawi (rahmatullah alayh) presenting the correct view states: “*We have seen*

the Sunnah as it came from the Nabi (sallallahu alayhi wasallam) to be At-Tajaafi (i.e. to keep the feet apart) in Ruku' and Sujood. The Muslimoon have enacted consensus on this. Thus, it (i.e. At-Tajaafi) is to keep the limbs apart (i.e. to keep the feet apart in Ruku' and Sajdah). The lengthy articles which some Molvis write in the attempt to prove 'joining' of the ankles are wasteful and futile.

THE MEANING OF SHUKR

“Verily, if you express shukr (i.e. are grateful), then most certainly I (Allah Ta’ala) shall increase for you (My bounties), and if you are ungrateful then (know) that verily, My Athaab (Punishment) is most severe.” (Qur’aan)

Every creation of Allah Ta’ala, whether animate or inanimate, and whether abstract or physical, has a body (external form) and a soul (Rooh). The external form of *Shukr* or gratitude for the limitless bounties of Allah Ta’ala, is verbal expression (with the tongue) of *Shukr*. However, if verbal *Shukr* is unaccompanied by its *Rooh*, the *Shukr* is defective. It will be like a lifeless body.

True *Shukr* is to utilize the bounties of Allah Ta’ala correctly in the way Allah Ta’ala has commanded. Consider the *Shukr* of the tongue. Its *Shukr* is to use it for Thikrullaah, Tilawat of the Qur’aan, for Naseehat, for Amr bil Ma’roof, and for statements of kindness and sympathy, and above all, to maintain its purity by restraining it from speaking evil – restraining it from gheebat, lies, falsehood, speaking hurtful words, abuse, oaths in abundance, etc.

Rasulullah (sallallahu alayhi wasallam) said about the tongue: *“Its body is small, but its crime is huge.”* A hurtful or a false word can cause massive upheavals in society. It can cause wars, break hearts and deposit a person into the dregs of the Fire as a consequence of a word of kufr.

Commanding the cultivation of Taqwa by adornment of the tongue, the Qur’aan Majeed says: *“O People of Imaan! Fear Allah and speak a statement of virtue.”* Correct speech is an imperative requisite for the cultivation of Taqwa.

Every word uttered is recorded. It will be displayed to the utterer on the Day of Qiyaamah. The Qur’aan Majeed says: *“Not a word is uttered, but by it is a ready guard (recording it).”*

Similarly, every limb and organ in the human body have to be utilized correctly and restrained from evil for *Shukr* to be correct.

HOT CROSS BUNS, EASTER EGGS AND THE EASTER FESTIVITIES

A Brother writes:

“The Easter weekend will soon dawn and with it comes a series of public and school holidays. A time to take a break from the hectic schedules of the proverbial rat race. However are Muslims inconspicuously celebrating the traditions and festivities that are attached to these holidays?”

According to some muftis hot cross buns, easter eggs and pickled fish on this occasion are permissible since it has “just become a normal custom”.

COMMENT

The muftis have erred. The muftis are short-sighted and have failed to apply their minds. The ‘normal custom’ they mention, is the *urf* of the Christians. It is their normal custom to consume hot cross buns, easter eggs and pickled fish during their holy period of Easter which has also become an occasion of festivities as is the usual consequence of all the holy occasions of the kuffaar and of the Qabar Pujaari sect (the Ahl-e-Barelwi).

What is ‘normal custom’ for the Christians is not normal custom for Muslims, and never should Muslims allow kuffaar religious occasions to become ‘normal custom’ for us. The violent veering away from the Objective (*Maqsad*) of the Aakhirah has made all kuffaar religious and nonsensical occasions and holidays appear to be ‘normal’ for Muslims as well. Short-sighted muftis too have given impetus to the ways and customs of the kuffaar and mushrikeen.

A Mufti is supposed to be a *Waarith* (*Heir/Representative*) of Rasulullah (sallallahu alayhi wasallam). As an Officer in the Office of Nubuwwat it is his primary obligation to join the servant with Allah Azza Wa Jal. It is his duty to divert the focus from the dunya to the Aakhirah which is the Objective of life on earth. Allah Ta’ala did not create us and send us into this ephemeral dunya for play and amusement, and worse, for indulgence in the ways and customs of the mushrikeen and kuffaar in general. Thus, the Qur’aan Majeed says: *“The life of this world is but play and amusement, and the Abode of the Aakhirah is best for those who fear (Allah). What have you no intelligence?”*

The muftis who aid and abet Muslims in the process of weakening their bond with Allah Ta’ala, and in diverting their minds and focus from the Aakhirah should hang their heads in shame for their treacherous conduct. It is absolute treachery for a *Waarith of the Nabi* (sallallahu alayhi wasallam) to issue any ‘fatwa’ which runs counter to the *Maqaasid* (*Objectives*) of the Aakhirah. Rasulullah (sallallahu alayhi wasallam) said: *“Verily, the dunya has been created for you, whilst you have been created for the Aakhirah.”*

We are permitted by the Shariah to take from this dunya the necessary provisions to see us safely through this earthly sojourn. We are not allowed to indulge in activities and pursuits which are inimical for the Objective for which we are here on earth. It is lamentable that the muftis of the era have adopted an extremely lackadaisical attitude towards the primary Objective of life. The Qur’aanic verse and Hadith cited above and countless other Aayaat and Ahaadith which emphasize the evil of the carrion of the dunya and the reality of the Aakhirah and the imperative need to shun the dunya and to strive for the Aakhirah, are all assigned to the realm of insignificance and fobbed off as ‘Taqwa’. They treat Taqwa as if it is some hobby whereas the cultivation of Taqwa is Waajib.

If wearing a cross becomes ‘just a normal custom’, will it be said to be permissible? Perhaps the short-sighted muftis will say, yes. But, even laymen will understand that it is haraam to regard such muftis as being gods and lawmakers of divine law. Castigating the

practice of Bani Israaeel of making their muftis gods, Allah Ta'ala says in the Qur'aan Majeed: *"They take their scholars and their saints as gods besides Allah."*

Intelligent Muslims, be they laymen, by virtue of the inborn Imaani conscience, are not in need of fatwas for understanding simple issues pertaining to kufr, shirk, carrion, pork, donkey meat, liquor, riba, zina, gambling and the like. Regarding these simple, straightforward issues, Rasulullah (sallallahu alayhi wasallam) said:

- "Seek a fatwa from your heart."
- "Sin is that which agitates your conscience".

It is understandable when fussaag traders who generally deal in haraam, require fatwas of permissibility for selling hot cross buns and easter eggs. Their lust for boodle will never be satisfied. There will always be muftis available to gratify the monetary lusts of the traders. Furthermore, some senior Muftis by virtue of simplicity are easily bamboozed by the persons, usually the wealthy, with whom they associate. They generally believe everything their mureeds disgorge to them, hence the fatwas of even the seniors of today are suspect and lack the force of the Shariah. It is thus seen that the 'fatwa' permitting hot cross buns, easter eggs and pickled fish is a pickled hash of *raai (personal opinion)*. The personal opinion of a mufti does not carry the weight of an authority of the Shariah. The hot cross buns 'fatwa' is devoid of Shar'i substance. It lacks even a whiff of Shar'i fragrance. And, how can a 'fatwa' which permits customs and practices which generate from shirk and kufr ever have any Shar'i fragrance?

HOT CROSS BUNS ARE HARAAM!

EASTER EGGS ARE HARAAM!

PICKLED FISH ON THE OCCASION OF EASTER IS HARAAM!

"Know that verily, the life of this world is only play, futility, adornment, competing in pride, and accumulation of wealth and children..... And the dunya is nothing but some provisions of deception." (Qur'aan)

THE BULL

During the celestial tour of the heavens on the Night of Mi'raaj, Rasulullah (sallallahu alayhi wasallam) observed a huge bull emerging from a small hole in a mountain. After its emergence, the bull was desperately attempting to re-enter the hole, but failed.

When Rasulullah (sallallahu alayhi wasallam) asked Hadhrat Jibraeel (alayhis salaam) for an explanation of the mystery of the bull, he explained that the hole symbolized the human mouth and the bull represented what is called 'slipped tongue'. That is, a hurtful or offensive statement uttered unthinkingly. After making the statement, one realizes its notoriety. One regrets and 'takes back' the statement by means of apologizing.

Remember that no matter how much one tries to withdraw the hurtful statement and no matter how many apologies are offered, the damage has been incurred on the hurt of the person or in society. The bull will not be able to re-enter. Therefore, reflect before speaking.

HARMS AND DANGERS OF WESTERN COSMETICS AND CHEMICAL PRODUCTS

CANCER, LIVER DISEASE, ALZHEIMER'S, PARKINSON'S, KIDNEY FAILURE, ETC. THE EFFECTS OF COSMETICS AND CHEMICAL HOUSEHOLD PRODUCTS
(Pascale Barrow – *Editor of Personal * Finance*)

TOOTHPASTE CAN CAUSE EVEN CANCER

You may think your toothpaste is doing the job when it comes to keeping your breath fresh but it could actually be affecting your mental health. Some conventional toothpastes contain an antibacterial agent called Triclosan, which could combine with the chlorine in tap water to form chloroform gas.

This gas is easily absorbed into the body and can cause depression or, in some cases, liver problems. Too much exposure to Triclosan can lead to skin complaints (itching, irritation) but the more severe health implications are much more hidden... Triclosan is linked with dioxins (carcinogenic chemicals), which has sparked further concerns that overexposure could lead to damaged fertility, altered sex hormones, a weakened immune system, birth defects and even cancer.

Unfortunately it doesn't end there... There's now a mountain of evidence to suggest that sodium fluoride (one of the MAJOR ingredients of most 'big brand' toothpastes) could be damaging to your health. Fluoride is used to strengthen the tooth enamel; however, accidental ingestion (e.g. swallowing toothpaste during teeth brushing) could contribute to osteoporosis. In fact, the FDA in the US is so concerned with these findings, they insist manufacturers stamp health warnings on all toothpaste packaging. Something that we haven't yet seen in SA. So ditch your branded toothpaste and switch to one made from natural ingredients such as fennel, cinnamon or peppermint, just as effective without the risk!

VIRTUES OF THE MISWAAK

* Rasulullah (sallallahu alayhi wasallam) said: "I was vigorously commanded to use the Miswaak, so much so that I thought that Wahi of the Qur'aan would be revealed in this regard (of using Miswaak)."

* Rasulullah (sallallahu alayhi wasallam) said: "When retiring to bed, use Miswaak."

* Make incumbent on you the constant use of Miswaak. Allah's Pleasure is in it. It increases the reward of Salaat from 99 times to 400 times. (*Hadhrat Ali –Radhiyallahu anhu*)

* Miswaak is a cure for all sicknesses except Maut. (*Hadhrat Aisha –Radhiyallahu anha*)

HEALTH BENEFITS OF MISWAAK

Physically, the Miswaak is a natural toothbrush. It is composed of a compact group of minute natural fibers that perform exactly the same function as a normal toothbrush except that it is made of natural rather than plastic fibers. For this reason it may be more gentle on the gums.

Miswaak's natural toothpaste is made up of many substances that are important for cleaning teeth. Many researchers have studied the Miswaak in depth, and have proven that Miswaak contains over ten different natural chemical compounds considered essential for good oral and dental hygiene.

They are: fluoride, silica, tannic acid, resins, alkaloids (salvadorine), volatile oils (sinigrin), sulfur vitamin C, sodium bicarbonate, chlorides, calcium, benzylisothiocyanate (BIT), and others including salicylic acids, sterols, trimethylamine, saponins, flavenoids.

Some of these components are stain removers and teeth whiteners, some protect teeth against caries, some are bactericidal and antiseptic, some help in healing and to repair tissues, some promote remineralization (building) of tooth enamel, and some give the pleasant taste and smell. There is no reason why Muslims should not abandon the use of toothpaste which is injurious to the health, and there are numerous reasons for making the use of Miswaak *Waajib* on you.

DANGERS OF DEODORANTS

Maybe you've already made the switch to a natural deodorant. If so, you've made a smart move. And if not, you should make the switch today, because not doing so could cost you your health. Aside from the irritation they can cause your skin on a daily basis, the chemicals and preservatives used in popular deodorants and antiperspirants have been linked to cancer, Alzheimer's and kidney failure.

Let's start with antiperspirants. They plug your sweat pores in order to keep your underarms dry - something you might consider a hazard in itself, since sweating is your body's natural way of detoxifying. But adding insult to injury, the ingredient used to produce this unnatural blockage: Aluminium salts. There are numerous studies linking the use of aluminium containing products like this to various forms of disease - specifically, Alzheimer's.

Deodorants aren't much better. While they don't use aluminium salts to block perspiration (the action of deodorant is primarily antibacterial), most of them do contain ingredients called parabens — a preservative that mimics oestrogen in the body. An extremely worrying study on the link between parabens and cancer appeared in the *Journal of Applied Toxicology* in 2004. After examining tissue from 20 different human breast tumours, 18 of them were found to contain intact parabens.

Since then, even more studies have surfaced linking the preservative with breast cancer, both in the human body and in-vitro. However eco-friendly your deodorant may be (out with the aerosols!) there's no doubt the contents could be affecting your health.

SHAMPOOS DAMAGE EYESIGHT

Why 90% of commercial shampoos could permanently be damaging your child's eyesight...

Sodium lauryl sulphate (SLS) found in 90% of commercial shampoos is a known skin irritant... But the additional side effects could be far more sinister... Research shows that this chemical can damage the protein formation in eye tissue in small children and could lead to ocular nerve damage — and even blindness.

According to Dr K.Green in the study conducted ‘Research to Prevent Blindness, Inc.’: “Because SLS and related substances are widely used in many populations on a daily basis in soaps and shampoos, there is an immediate concern relating to the penetration of these chemicals into the eye and other tissues.

This is especially important in infants where considerable growth is occurring, because a greater uptake occurs by tissues of younger eyes, and SLS changes the amounts of some proteins in cells from eye tissues.

But there’s a solution... Look for certified organic brands for a safer, SLS- free alternative.

WESTERN PERFUMES CAUSE ASTHMA

Can you believe this could cause Asthma? A perfume or aftershave may have a dramatic effect on the opposite sex (as the ads would lead us to believe!) but some mainstream brands are made from the same solvents found in regular glues. The most likely result of these toxins is reactions such as asthma, headaches or drowsiness.

In fact, any artificially ‘fragrance infused’ personal care product could potentially trigger asthma symptoms. As well as perfume or aftershave, these include anything from hair products, soaps, body lotions, deodorants... to household cleaning goods - like furniture polish and washing detergent.

So, for the sake of your health and that of those around you, bin the designer scent and instead opt for natural perfume oils that are made from genuine essential oils and nothing else; you’ll have the same allure with none of the risks!

VACCINATION IS HARAAM

CORRUPT ULAMA IN PAKISTAN IN CAHOOTS WITH THE CRIPPLING HARAAM MEDICAL PROGRAMMES OF THE WEST

The *Express Tribune (Pakistan)*, December 10th, 2013 reports:

“A fatwa (decree) in favour of polio, measles, hepatitis, diphtheria, tuberculosis, pertussis and meningitis vaccinations was issued by Maulana Samiul Haq of Jamia Darul Uloom Haqqania Akora Khattak on Monday.

The fatwa says vaccination against these deadly diseases is helpful in their prevention according to research conducted by renowned medical specialists. It adds that the vaccines used against these diseases are in no way harmful.

Samiul Haq emphasised in his fatwa that doubts raised about vaccination are false and ill-founded. He urged parents to vaccinate their children against polio and other deadly diseases.

Mujeebullah Khan, an officer in the Khyber-Pakhtunkhwa Chief Minister’s Polio Monitoring Cell Communication and Reporting, said he was optimistic about the effects of the fatwa. He claimed in the month of September, a total of 35,521 refusal cases were reported in all the districts of the province. The officer added that 23% of refusals in Peshawar, Mardan, Swabi, Nowshera, Lakki Marwat and Bannu were reported by religious clerics.

He believes people of the province from different schools of thought support vaccination against the crippling disease.

According to Mujeeb, religious clerics from mosques and leaders of religious political parties can play a critical role in highlighting the importance of the vaccination programme. He added a number of leaders and clerics had already issued fatwas which are very helpful for the entire campaign.

(End of press report)

A Concerned Sister from Pakistan writes:

“The above press report is another nauseating article. Recently Brelvi Ulema issued ‘fatwas’ that vaccines are perfectly permissible and do not contain anything haraam and do only increase health and protect from diseases. They even went so far to state that denying the child vaccines is a major, kabira sin. Those who abstain will be punished. So now the anti-polio vaccine groups who are mainly christian by the way, are having these scraps of paper (the Brelvi ‘fatwas’) with them to convince the refusing parents who say vaccines are haraam

Vaccinators come now with army or police staff, and at gun point, to ensure that children are vaccinated in Pakistan. Check points are manned with vaccine staff supported by the army, etc. They stop every vehicle containing a child and ensure vaccination, otherwise it is not allowed to proceed further.

Refusing parents, often Ulema, who refuse to vaccinate their children in remote areas are thrown in jail and threatened by the vaccinators that the father will be thrown in jail if he keep refusing vaccines. They warn that action had been taken against Ulema who had refused.

I wonder too , as all here brag about the justice and religious freedom one can enjoy in Pakistan.. But are those actions actually not against the Pakistani constitution of religious freedom that I as a parent can choose not to vaccinate my child as the ingredients are haraam and harmful and against my belief?!!!!

Now the Teacher of Mullah Umar, Maulana Semul Haqq , gave the fatwa of permissibly of all vaccines in Pakistan. This will enforce and ensure that more children die and are becoming crippled and disabled.

I have been for many years writing to Mufti Taqi Sahib urging him to inform the masses and to speak up against vaccines I keep forwarding him and other madaaris the ingredients, damage and dangers of vaccines, doctors and scientific information regarding this whole issue. Sadly nobody speaks up! Once my efforts have been fruited and quoted in magazine *The Ummat* regarding polio vaccines and that it contains monkey cancer and aids viruses. The media and newspapers too are in hands of the Shiah.

The student who manages Mufti Taqi’s mail seems not to forward ANYTHING TO HIM BUT PICK AND CHOOSE, which one understands to a certain point as I am not the only one writing. But for years????

(The information here is held back). The son of Mufti Rafi Sahib, the brother of Mufti Taqi Sahib, promotes vaccination. Well he is well aware of the ingredients and side effects as they are in the leaflets of the vaccines. But I wonder how much money such

ulema are being paid to be silent or to promote the mass killing and crippling of millions of Pakistani children?! Was-salaam (End of the Sister's comment)

OUR COMMENT

Our Mashaaikh said that two groups have caused immense harm and damage to Islam and the Ummah: **Evil rulers and evil ulama (ulama-e-soo')**. Instead of acquitting themselves as Bearers of Knowledge and of the Standard of Islam, and as the Representatives of Rasulullah (sallallahu alayhi wasallam), these Ulama are either in cahoots with the corrupt Pakistani rulers who receive billions of dollars as 'gifts' from the western kuffaar, or they have succumbed to the threats of the evil governing forces in Pakistan. The Pakistani government, army, airforce and navy are all in the control of Shiahs and Ahmadis, and these miserable traitors to Islam are the active agents of the West, hence the insane pressure to entrench the haraam vaccination programme.

The haraam ingredients and the very grave and harmful health consequences of vaccination have been confirmed scientifically by leading non-Muslim medical authorities and experts in the western world. Thousands of articles and books have been written to explain scientifically and rationally the extremely ruinous consequences of vaccination. Yet some juhala 'ulama' in Napakistan (the Land of Impurity) have issued corrupt and baatil fatwas of permissibility. The Qabar Pujaari (Grave-Worshipping) Bareilwi morons posing as 'ulama' have descended further into the quagmire of corruption by pretending to have received *Wahi (revelation)* to the effect that abstention from the kuffaar vaccination programme is haraam and a *kabeerah (major)* sin.

While such corrupt 'fatwas' are entirely expected to emanate from the Qabar Pujaari impostors, it is not expected from Ulama of our School (Deoband). But, Alas! Even the Ulama of our School are increasingly joining the Fraternity of Ulama-e-Soo'. The dollars have corrupted them as well. While we lament, we have to accept that Rasulullah's predictions have to materialize. Nabi-e-Kareem (sallallahu alayhi wasallam) said:

“There will dawn an age over the people when the worst under the canopy of the sky will be the ulama. Fitnah will emerge from them, and the fitnah will rebound on them”

“Verily, I fear for my Ummah the Aimmah who will mislead.”

We are faced today with this reality. The situation will deteriorate further. It will not improve.

THE POWER OF THE MIND

Allah Ta'ala has bestowed considerable power to the human mind which is capable of producing imagination which can translate into physical reality both evil and virtuous. We narrate here three episodes to illustrate the power of the mind.

(1) A man imagined that a lion was clawing him on his back between his shoulders. His imagination was so strong that actual claw marks were clearly visible on his back between the shoulders.

(2) A man came to Maulana Rashid Ahmad Gangohi and explained that his son hallucinated that his body was made of glass, hence he would not allow anyone to approach him. This imagination was overwhelming in him. He simply could not tolerate anyone approaching him, imagining that his body would break into bits if he is touched.

Hadhrat Gangohi advised him to bring his son the next day. Meanwhile, Maulana Gangohi instructed some of his mureeds to gather a few glass bottles which would be concealed in the adjacent room. When he (Maulana) makes a sign, they should begin breaking the bottles.

The next day when the son arrived, Maulana Gangohi ordered his mureeds to harshly grab hold of him. As they grabbed him, he screamed and cried that they are killing him. Simultaneously the bottles in the adjacent room began to break. Whilst he was screaming, Maulana Gangohi told him to relax. He assured him that nothing would happen to him. All the glass was being removed from his body. Ultimately the sound of breaking glass ceased. Then Maulana Gangohi told him to feel himself. All the glass had been removed from his body. He no longer was in danger of breaking up. This ruse had cured him of the condition which his imagination had imposed on him.

(3) A man suffered from asthma. His friend informed him of a remedy which would most certainly cure him. He assured him that his remedy had cured numerous people from asthma. It never failed. He promised to bring the medicine.

The following day, he brought a bottle containing some black tablets. He assured his friend that after taking a few of these tablets his asthma would be permanently eliminated. The patient was impressed by the assurance of his friend. After consuming the tablets for a couple of days, he was completely cured. It was indeed incredible. When his friend came, he delightfully explained that he was cured. He no longer suffered from asthma.

After profusely expressing his gratitude, his friend revealing the truth said: “What I gave you, was not a medicine. The bottle contained rabbit droppings.” His friend had played a prank. Just as he completed the revelation, his friend suffered an asthma attack. The sickness had returned. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) commented that this person was indeed ignorant. If he had remained silent, the patient would have been cured. It was not the fake ‘medicine’ which had cured him. It was his imagination. When this imagination was shattered by the revelation, his asthma returned. All three episodes were narrated by Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh).

TAWAKKUL OF THE SPRINGBUCKS

Once while travelling on foot through the desert, Hadhrat Maalik Bin Dinaar (rahmatullah alayh) was overcome with intense thirst. Soon he saw a well in the distance.

A few springbucks were drinking of the well's water which had reached the surface. When Hadhrat Maalik approached the well, the bucks scattered and fled.

When he reached the well, he saw that the water had receded to the bottom of the well. He drew water with the rope and bucket, and supplicated: "O my Rabb! The bucks neither make Ruku' nor Sajdah, yet You gave them water at the surface whilst I had to draw water which was a hundred metres below the surface." A Voice proclaimed: "O Maalik! The springbucks reposed *tawakkul* on Us whilst you reposed trust on the bucket and the rope."



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